

one is a member *ex officio* and 19 are nominated. The area within municipal limits is 5 square miles, and the number of rate-payers is 1,323 or 13·5 per cent. of the population, an extremely low proportion for this division. In 1904-05, the total income was Rs. 4,040, of which Rs. 1,750 was realized from a tax on persons according to their circumstances and property; the average rate at which this tax is levied does not exceed 2 per cent. of the income of the assessee, and the incidence of taxation of all kinds is only 5 annas per head of the population. Of the expenditure, 27·2 per cent. was devoted to conservancy and 23·8 to medical relief, while the expenditure on education reached the unusually high figure of 9·9 per cent. The total length of the roads maintained by the municipality is 4 miles, one mile of which is metalled, and the length of the drains is 8 miles, but the masonry drains extend over only one mile; the natural drainage lines tend in two directions, the drainage of the old town falling into the river Son, and that of the new town, or Ahmadganj, into the old moat surrounding the town. The people obtain their water-supply from the Patna-Gayā canal, from the Son river and from wells; but the people are almost entirely dependent upon the latter for their drinking-water.

## CHAPTER XVIII.

## EDUCATION.

IN no respect has the advance of the people of Gayā under British rule been more clearly shown than in the progress of education. A century ago education was almost an unknown factor, and the people were in a state of terrible ignorance and backwardness. The state of affairs at that time may be gathered from the description given by Buchanan Hamilton. Speaking of the district in the year 1812, he writes :—" There are no public schools, and there is no *guru* or teacher who is not a servant to some wealthy man. The *gurus*, however, are generally allowed to instruct the children of the neighbours, and a hut is built for a school-house without the village, lest the *guru* should have too frequent opportunities of seeing the women. These school-houses are called *pindās*, a name applicable to several things considered sacred. In parts of the country where sugarcane grows, the boiling-house usually serves for a school. The profit of the teachers is very small. Many children are taught by their parents." Persian was the language used in the courts, and many Hindus were taught to read and write the Persian character before they began Hindī; but the greater part of them proceeded little further than understanding and writing a revenue account, and were not able either to fully understand or to indite a letter. Such an accomplishment entitled a man to be called a *munshi*. Buchanan Hamilton mentions the fact that the chief Hindu zamīndār could read both Persian and Hindī, as if this was an unusual degree of learning; and adds that by far the greater part of the landholders consisted of mere peasants, half of whom could not read, though the chief of each family generally acquired the art of being able to make a mark resembling the characters which

PROGRESS OF  
EDUCATION.

composed his name. He estimated the total number of persons in the six police circles which have been taken to represent the present district of Gayā, who were fit to act as writers, at 8,930 persons. In other words, taking his estimate of the total population of these circles (1,500,500), only 0·6 per cent. of the total population, including those who had come from other districts to seek employment, were fit to act as writers.

During the first half of the nineteenth century the State left the care of education to private enterprise; the only schools in the district were the *maktabs* and *pindās*, as the schools teaching Persian and Hindi were called; and nothing was done to supplement the indigenous system of education. It was not till 1845 that a Government English school was established, and this remained the only Government school for ten years. In 1854 the famous educational despatch was issued, in which the Court of Directors laid down that Government should afford assistance to "the more extended and systematic promotion of general education in India," and sketched a complete scheme of public education, controlled and aided, and in part directly managed, by the State. As a result of these orders, 15 Government vernacular schools were opened in 1855 and 1856, and at the end of the latter year 574 pupils were receiving instruction. A start was thus made in the education of the people, but very little progress was made, and 14 years afterwards the number of public educational institutions was only 28, viz., the Government schools mentioned above, one normal school, 5 aided English schools, and 6 aided vernacular schools: the number of pupils was still only 1,307. In 1872, however, Sir George Campbell's scheme of educational reform was introduced, under which grants were given in aid of the schools hitherto unaided, and many of the indigenous rural schools called *pāthshālas* were absorbed into the departmental system. The prejudice against the aided schools was, however, very great, and the Government scheme was received with extraordinary distrust. The ignorant masses of the population, for whose special benefit these aided *pāthshālas* were established, had persuaded themselves that Government had some deep design on their lives or liberties. The paid teachers (*gurus*) were looked upon as Government spies; and it was thought that the

pupils who were foolish enough to attend their schools were to be forced to emigrate, or possibly to be sold as slaves to the King of Burma. This strange but widely-spread feeling gradually disappeared, and the subsequent advance of education was phenomenal, the number of schools rising to 1,729 in 1884-85 and the number of pupils under instruction to 26,846. This extraordinary rate of progress was not sustained, and in the next decade the number of educational institutions fell to 1,019 (1894-95) with an attendance of 24,698 pupils. This decline is, however, largely due to the fact that primary schools attended by less than 10 pupils were excluded from the departmental returns.

In the last 10 years the number of schools has been practically stationary, amounting to 1,011 in 1904-05, but on the other hand the number of pupils has increased to 23,221. Besides these, there are 470 schools, with 4,547 pupils which do not conform to any departmental standard and are outside the Education Department system. During the last decade, therefore, the number of public schools has decreased by 8, but on the other hand the attendance has increased by one-third; and there are now 19·4 children at school to every 1,000 of the population, and one school to every 3 square miles. The supervision of these schools rests with a Deputy Inspector of Schools assisted by 5 Sub-Inspectors and 14 Inspecting Pandits, the whole of this inspecting staff being under the Inspector of Schools, Patna Division. The census of 1901 confirms the evidence of general progress furnished by the educational statistics, as the number of males entered as literate, *i.e.*, as able to read and write, has increased from 67 to 72 per mille since 1891. Altogether, there are 72,380 male literates out of the male population of 1,011,271, and of these 3,247 are able to read and write English.

There are no colleges in the district, but secondary education is imparted to 1,123 pupils at 4 high English schools, *i.e.*, schools teaching up to the Entrance examination of the Calcutta University. There was one such school in 1872-73, at which 191 pupils received instruction, and 5 schools in 1894-95 with a total of 1,320 students. Of the 4 schools now existing, 3, *viz.*, the zila school, the town school and the Sahibganj school, are situated at Gayā, and the fourth, which is maintained by the

SECONDARY  
EDUCATION.

High English  
schools.

Tekāri Rāj, is situated at Tekāri. With the exception of the Gayā Zila School, they are all private institutions unaided by Government. The annual cost of education is reported to be Rs. 20-12, and the cost of each pupil to Government is Rs. 2-2.

The district contains 9 middle English schools, *i.e.*, schools teaching up to the middle scholarship examination, in which English forms part of the recognized course of studies; and the number of pupils is 531. The number of these schools was 14 in 1884-85, and the attendance was 733; but owing to want of support from the local inhabitants, there were only 6 schools of this class in 1894-95 with 381 pupils. Of the 9 schools now established, 2 at Gayā and Dāudnagar are aided by Government, 5 at Arwal, Aurangābād, Deo, Jahānābād and Nawāda are aided by the District Board, and 2 at Bhadaiya and Fakirpur are unaided.

The third class of secondary schools consists of the middle vernacular schools, which read up to the middle scholarship but in which the vernacular is the only recognized course of studies. Here, as elsewhere, the popularity of these schools appears to be on the wane, as parents of the class for whom they are intended prefer an English education for their children. The number of these schools has accordingly fallen from 16 in 1884-85 to 8 in 1894-95 and to 7 in 1904-05, while the attendance has declined during the last decade from 410 to 364.

The advance of primary education is in striking contrast to the slow growth of secondary education. In 1872-73 there were only 367 primary schools with 6,442 pupils, but in 1884-85 the number of children receiving instruction had risen to 23,468 and the number of schools to 1,685. There was a falling off during the next decade, and in 1894-95 the number of pupils was reduced to 22,148 and the number of primary schools to 985,—a result due in a large measure to the exclusion of petty schools with less than 10 pupils from the class of public institutions. During the last ten years the number of these schools has fallen still further, and in 1904-05 they numbered 966; but on the other hand the number of pupils under instruction has risen to 30,536 of whom 27,616, are Hindus and 2,920 are Muhammadans, the average yearly cost of educating each pupil being Rs. 2-14, of which Re. 1-2 is paid from public funds. The attendance is now 8,388 more

Middle  
English  
schools.

Middle  
Vernacular  
schools.

PRIMARY  
EDUCA-  
TION.

than in 1894-95, and the decrease in the number of schools during the last 20 years merely shows that ephemeral institutions disappeared under the presence of competition, and that when these small and inefficient institutions closed their doors, the pupils transferred themselves to larger and more efficient schools.

On the other hand, the number of pupils has only increased by 7,000 during the last 20 years, but several causes have contributed to the slow growth of primary instruction. When the Education Department began to devote its attention to the extension and improvement of primary instruction, it had in the first place to deal with a portion of the population living in the more populous and accessible parts of the district, which was well-to-do and alive to the value of education. Their efforts were aided by the existing system of indigenous schools, and in such circumstances progress was comparatively easy. These favourable circumstances have now been to a great extent exhausted, and the portion of the problem which remains to be dealt with is far harder, as the benefits of education have now to be conveyed to the poorer ryots and the lower castes, who have from time immemorial lived without instruction and are altogether indifferent to it.

The number of special schools increased from 1 in 1872-73 to 3 in 1894-95 and to 15 in 1904-05, the number of pupils rising from 13 to 118 and 411, respectively. These schools consist of 4 *Guru*-training schools, one in each subdivision, at which Primary school teachers are trained, and of 11 *tois*, which impart instruction in Sanskrit and send pupils up to the examination of the Bihar Sanskrit Sanjivan. Besides these schools, a Lower Primary night school has recently been opened at Gayā, which is maintained by the municipality.

SPECIAL  
SCHOOLS.

In Gayā as in other parts of Bihar, female education is still in a very backward state, and the rate of progress has been much slower than in the case of the male population. Considering, however, how strong and paralysing is the influence of the *pardā* system, there has been on the whole a noticeable advance. The number able to read and write has doubled during the last ten years, though it is still only 2 per 1,000 females; there are now 10 schools for girls reading up to the Lower Primary standard with an attendance of 256; and besides these, there are 2,439 girls reading in boys' schools.

FEMALE  
EDUCA-  
TION.

## CHAPTER XIX.

## GAZETTEER.

**Aphsanr.**—A village in the extreme north of the Nawāda subdivision, situated some three miles to the south of Dariyāpur Pārbatī in  $25^{\circ} 4' N.$  and  $86^{\circ} 40' E.$  Population (1901) 1,022. The village contains one of the most interesting remains in the district, a large statue of the Varāha Avatāra or boar incarnation of Vishnu. The figure shows the earth, represented as a female grasping one of the boar's tusks in order to mount its neck; and the whole body of the boar is covered with *vishis*, in the act of worship, nestling in its bristles. The style in which this work has been executed, as well as the material used, grey sandstone, indicates that it belongs to the Gupta period. This statue stands in front of a high brick mound, which marks the remains of a temple of Vishnu, which, according to an inscription found here, was built about the year 600 A.D. by Adityasena, one of a later Guptas of Magadha. This inscription contained an important record of the Gupta dynasty, but was unfortunately lost over 50 years ago. The structural remains of the temple are now buried below the mound, and it is probable that excavation would be rewarded by disclosing considerable portions of the original building. Close to the mound are other statues of later date; they are all Brahmanical, and from the absence of any mention of Aphsanr by the Chinese pilgrims, it may be concluded that it was an important Brahmanical site, and not a large Buddhist settlement. See also Reports of Arch. Surv., Ind., Vol. I, p. 40, Vol. VIII, p. 114-115, Vol. IX, p. 27, Vol. XV, pp. 10-11, and Vol. XVI, p. 79; also Reports Arch. Surv., Bengal Circle, 1901-02.

**Arwal.**—A village situated on the eastern bank of the Son in the north-west of the Jahānābād subdivision, 22 miles due west of Jahānābād. The original village of Arwal has long since been swept away by the Son but a group of villages close by

the old site now goes by the name. The place was once the centre of a paper-making industry, and still focuses the local trade, which is served by the Patna-Gayā canal passing through the village. It contains a police-station, dispensary, telegraph and post-office, an inspection bungalow maintained by the District Board, and a staging bungalow belonging to the Irrigation Department. It is also the headquarters of the Solano family, who hold extensive property in the neighbourhood. They are a Spanish family of Malaga, and have resided here for about half a century, the foundations of their fortunes being laid by Don Raphael Solano, who purchased the indigo factories of Tarai, Pura and Baghoi in 1840. Close by is the village of Sipāh, formerly inhabited by pensioned soldiers, who received grants of land in lieu of pensions.

**Aurangābād subdivision.**—The south-western subdivision of the district, lying between  $24^{\circ} 29'$  and  $25^{\circ} 7' N.$ , and between  $84^{\circ} 0'$  and  $84^{\circ} 44' E.$ , and extending over 1,246 square miles. Its population was 472,507 in 1891, but fell in 1901 to 467,675; of these Hindus number 421,127 and Muhammadans 46,549. It contains two towns—Aurangābād, its headquarters, and Dāūdagar, besides 2,042 villages, the number of occupied houses being 90,896. The density of population is 375 per square mile, and is greatest in the north-west, where the land is irrigated by the Son canal system. The subdivision comprises the three police circles of Aurangābād, Dāūdagar, and Nabinagar, and the *parganas* or fiscal division of Charkānwān, Manorah, Siris, Anchhā, Goh, Dādar and Kutumbā. Of the total area (797,440 acres), 523,000 acres are cultivated and 241,000 are irrigated, 33,000 acres being irrigated from Government canals. Rice is the staple crop, being grown on 232,000 acres, and next in importance come gram (70,000 acres), wheat (50,000 acres) and maize (27,000 acres), while barley, *moruā* and linseed each occupy about 20,000 acres.

**Aurangābād town.**—Headquarters town of the subdivision of the same name, situated 9 miles from the Jamhor railway station in  $24^{\circ} 45' N.$  and  $84^{\circ} 23' E.$  The population in 1901 was 4,685. Aurangābād is a long straggling town on the Grand Trunk Road, and contains no buildings of any interest. Besides the usual court-houses, public offices and sub-jail, there is a

dispensary and inspection bungalow. The trade of the place is not important, consisting mainly of food-grains, oil-seeds, leather and piece goods.

**Bakraur.**—A village in the headquarters subdivision, situated half a mile to the east of Bodh Gayā on the narrow neck of land between the Nilājan and Mohāna rivers. Immediately to the south of the village are the remains of a large brick stūpa, still standing 25 feet above the ground and 150 feet in diameter and at a short distance from it is the stump of a sandstone pillar, the shaft of which was set up in Gayā (*q.v.*) in 1789. This stūpa and pillar commemorate the legendary incident of the Gandha-hasti or perfume-elephant. According to Hiuen Tsiang, who visited the place in the seventh century, Buddha in a former existence was the offspring of a perfume-elephant and wandered in the woods round this place, gathering food to support a blind mother. He was captured by the king and placed in the royal stables, but there he refused to eat or drink. When the king enquired the reason, he replied that he could not, as his mother was blind and had been without food or drink for many days, while he himself remained bound in a dreary dungeon. Thereupon the king released him in pity for his feelings and admiration for his resolution. About 500 yards to the south-east of the stūpa there is a sacred place of pilgrimage called Mātangi, which contains the remains of a large tank marked by ancient embankments, called Mātanga-Vāpi, and a modern temple with a lingam called Matangeswar. Mātanga in Sanskrit means elephant, and it seems clear that these names preserve a reminiscence of the ancient Buddhist legend. Bakraur also contains a small Hindu *math* or monastery, and a tank sacred to the sun, where an annual fair is held, during which thousands come to bathe in its holy water. See also Reports Arch. Surv., Ind., Vol. I, pp. 12-13, and Report of Arch. Surv., Bengal Circle, 1901-02.

**Barābar Hills.**—A group of hills on the northern boundary of the headquarters subdivision, lying between  $25^{\circ} 0'$  and  $25^{\circ} 3' N.$ , and  $85^{\circ} 1'$  and  $85^{\circ} 5' E.$ , and stretching 6 to 8 miles east of the Belā railway station. They are composed of gneissose granite weathering into huge boulders, and contain several distinct peaks, of which the most conspicuous are the Murli peak to the north,

the Sandagiri peak to the south, and the Siddheswar peak, which they both join, on the east. A small temple on the latter peak contains a lingam called Siddheswarnath, which from an inscription in one of the neighbouring caves is known to be as old as the sixth or seventh century; and close by on the top of the hill are some curious caves used occasionally by wandering ascetics. It has been identified with the lofty hill from which Buddha contemplated the kingdom of Magadha; and it is still the object of an extensive pilgrimage from the neighbouring tracts. Immediately to the south at its foot lies a small valley or basin entirely surrounded by hills, except on the north-east and south-east, where walls have been built to complete the enclosure. Towards the southern corner of the basin are two small sheets of water, which find an outlet underground to the south-east and reappear in the sacred spring called Pātālganga, where a bathing festival is held once a year in the month of Bhādo (August-September). On this side is the principal entrance to the valley, which lies over large rounded masses of granite, now worn smooth and slippery by the feet of numerous pilgrims.

Barābar caves.

In the southern corner of the valley there is a low ridge of granite rock, about 500 feet long, from 100 to 120 feet thick and 30 to 35 feet in height, in which some remarkable caves have been cut in the solid rock. On the northern side lies a large cave called Karna-Chaupar or the hut of Karna, at the western end of which there is a raised platform, which was probably the pedestal of a statue. The whole of the interior has been chiselled to a wonderful polish, which shows the proficiency with which the Indian masons of the third century (B.C.) were able to deal with such intractable material as the hard granite of the Barābar Hills. That the cave dates back to this early age is proved by an inscription on a sunken tablet at the western corner of the entrance recording the dedication of the cave by Asoka himself. To the east of the doorway the rock has been cut away, and some rude sculptures, representing a lingam and some Brahmanical figures, have been carved.

On the opposite side of the ridge is the Sudāma cave, consisting of two chambers. The inner one is nearly circular; and the antechamber contains a shallow recess, which may have been intended as a niche for a statue, or as an entrance to another projected

chamber. But the work was abandoned soon after its commencement, and remains rough and unfinished, while all the rest of the cave is highly polished. On the eastern side of the doorway there is an inscription of ancient Pāli character, recording the dedication of the cave by Asoka.

The Lomāsrishi cave, on the same side of the ridge, is similar to the Sudāma cave, both in the size and arrangement of its two chambers, but the whole of the interior of the circular room has been left rough, and both the floor and the roof of the outer apartment remain unfinished. The chisel marks are still visible on the floor, while on the roof, which has been only partially hewn, the cuts of the chisel are still sharp and distinct. The excavation of the roof would appear to have been abandoned owing to the work having reached a deep fissure which forms one of the natural lines of cleavage of the rock. The doorway of this cave is of the same size and of the same Egyptian form as that of the Sudāma cave, but the entrance has been sculptured to represent the ornamental entrance of a wooden building. The ends of the roofing beams and the bamboo lattice-work of the gable can be seen distinctly, and below there is a frieze of elephants surrounding the doorway. In the space between this frieze and the doorway there is an inscription of the same character as those of the later princes of the Gupta Dynasty. General Cunningham therefore assigns the date of this sculptured facade to the third or fourth century A. D. ; but the cave itself corresponds so exactly with the Sudāma cave that it must have been excavated at the same time, the doorway being enlarged and ornamented later.

The fourth cave of the Barābar group is excavated in a large block of granite to the eastward of the main ridge. It is known as Viswājhopri or the hut of Viswāmitra, and consists of two rooms, an inner apartment, which is rough and unpolished, and an ante-chamber, which is polished throughout, and contains an inscription recording the dedication of the cave by Asoka.

About half a mile to the east of the Siddheswarnāth peak are the Nagarjuni Hills, consisting of two narrow ridges of granite, running nearly parallel, about half a mile distant from each other. The southern ridge contains three more caves, of which two are situated in a small spur on the northern side, while

the third and largest cave, known as the Gopī cave, is excavated in the southern side of the ridge at a height of 50 feet above the plain. It is approached by a flight of rude stone steps, but the entrance is concealed by a tree and partly by the wall of an *idgāh* built by some former Muhammadan occupants. On the outside, immediately over the doorway, a small sunken tablet contains an inscription stating that the Gopī's cave was bestowed by Dasaratha, immediately after his accession, on the venerable Ajivikas to be a dwelling place for them as long as the sun and moon endure.

The other two caves, which are situated in a low rocky ridge on the northern side of the hill, have inscriptions recording their dedication in the same terms. To the south there are two raised terraces, the upper of which is believed by General Cunningham to have been the site of a Buddhist *vihāra* or monastery. There are several squared stones and granite pillars near the top, which, in the opinion of the same authority, were added by the Muhammadans, who occupied the caves in later years. The platform is covered with their tombs; and all around there are heaps of bricks and fragments of carved stones, which show that several buildings must once have existed here.

The westward cave is situated in a gap or natural cleft of the rock, and is entered by a narrow passage, only 2 feet 10 inches in width. In an inscription on the right-hand jamb of the doorway this cave is called the Vadathika cave, which General Cunningham suggests may mean the cave of the secluded mendicants. This meaning is appropriate to the position of the cave, for it is entirely separated from the cave to the east, is encompassed by the bluff rocks of the gap in which it is situated, and is effectually screened from view. The cave next to it has a small porch or antechamber, from which a narrow doorway leads to the principal room. The roof is vaulted and all the walls are highly polished. From an inscription on the left-hand side of the porch we learn that the cave was called Vāpika—a term which probably refers to the well (*vāpi*) in front of it.

From the account given above it will be seen that the two groups of caves are separated by date as well as position, the Barābar caves having been excavated in the reign of Asoka, while those of Nagarjuni were excavated in the 1st year of the reign of his grandson Dasaratha, *i.e.*, about the year 231 B.C. They

were all dedicated to the Ajīvikas, who were either a set of Brahmanical ascetics devoted to Narāyan, a form of Vishnu, or a penitential order closely associated with the Jains, the members of which went about naked and were noted for ascetic practice of the most rigorous kind. From inscriptions of later date we learn that the caves were for ages occupied by Brahmanical ascetics. About the third or fourth century A.D., the kings Sardula Varman and Ananta Varman placed Brahmanical images in three of the caves; and in the sixth or seventh century the teacher Yogananda left a record of his adoration of the Siddheswar lingam in the Vāpika cave. This occupation by Brāhmins in the seventh century may account for the silence of the Chinese pilgrim Hiuen Tsiang regarding the caves, which would otherwise have certainly attracted his attention. At a still later date, somewhere about the twelfth century, we find a *yogi* and a pilgrim visiting the caves and inscribing their names; and it appears probable that neither of the two groups of caves were ever appropriated by the Buddhists.

The Barābar caves are known locally as the Satgharwa, and it has been suggested that the name is a corruption of *sapta-garbha* or the seven caves, or is simply *sāt ghar* or the seven houses. These explanations do not appear very satisfactory, as the Barābar caves are only four in number, and the term would therefore have to include the three Nagarjuni caves. It appears a more plausible hypothesis that the true name is *sant-ghar* or the dwelling places of the saints or ascetics. The Nagarjuni Hills derive their name from the tradition that Nagarjuna, the famous Buddhist teacher, lived in one of their caves; and the name Barābar is apparently a corruption of *bara awara*, the great enclosure, a designation applied to the valley in which the caves are situated. This is naturally a strong defensive position, as it possesses plenty of water and is only accessible at two points—on the north-east and south-east. Both these points were closed by walls; and as there are also traces of walls on the surrounding hills, it seems certain that the place was once used as a stronghold. The term may however have been applied to the larger valley enclosed on the west by the Barābar Hills, on the north and south by the parallel ridges of the Nagarjuni Hills, and on the east by the Phalgu, where the numerous heaps of brick and stone scattered over

the plain seem to mark the site of a large town. Buchanan Hamilton calls this plain Rām Gayā, and states that the people of the neighbourhood claimed that it was once a centre of pilgrimage, which fell into decline, because the Gayāwāls set up a new pilgrim city at Gayā. For further particulars, *see* [Report Arch. Surv., Ind., Vol. I, p. 40, and Vol. VIII, p. 30; also List of Ancient Monuments in Bengal, 1895.

**Bārun.**—A village in the Aurangabād subdivision, situated on the eastern bank of the Son in  $24^{\circ} 55' N.$  and  $84^{\circ} 11' E.$  Here the Grand Trunk Road crosses the broad sandy bed of the Son by a stone causeway  $2\frac{1}{2}$  miles long, and the Main Eastern Canal branches off from an anicut across the river. Just below this, the river is spanned by a huge railway bridge, which is not only the largest bridge in India, but is surpassed in length only by the Tay bridge. The latter is 10,527 feet in length with a waterway of 9,400 feet, and the bridge at Bārun is 10,052 feet with a waterway of 9,300 feet. It is made of iron girders laid on stone-built pillars, and comprises 93 spans of 100 feet each, the piers running in apparently interminable succession over a wide flat river-bed, which in the hot weather is nothing more than a vast expanse of sand. The bridge was commenced in February 1897 and was opened in February 1900, the total expense of the work being 34 lakhs of rupees, or £24 per lineal foot of waterway. The cost of the bridge was as low as the rate of construction was rapid, owing to the comparatively easy conditions of the work, a firm clay being found at a short distance below the river-bed, which gave an excellent foundation for the piers. Bārun contains a police outpost, and is served by the Son East Bank station on the Mughalsarai-Gayā Railway.

**Bishunpur Tanwa.**—*See* HASRA HILL.

**Bodh Gayā.**—Village in the headquarters subdivision, situated 6 miles south of Gayā on the west bank of the Nilājan—*See* Chapter III.

**Brahmajuni Hill.**—*See* GAYĀ TOWN.

**Dariyapur Pārbati.**—A village in the Nawāda subdivision, situated 6 miles north of Wārisaligunj, on the northern boundary of the district. This village has been identified by General Cunningham as the site of the Buddhist monastery, called the Kapotikā or Pigeon monastery, which was built to commemorate

an incident in the life of Buddha. According to the legend, Buddha was once preaching at this spot, and close by a fowler was spreading his snares. Having caught nothing all day, the fowler attributed his ill-luck to Buddha's preaching, and coming to him, loudly reproached him, and asked how he was to feed his hungry children. Buddha promised that they should not remain hungry, if he would light a fire, and this having been done, a large pigeon fell from the sky into the flames. The monastery built at this spot was visited by Hiuen Tsiang, who describes it as being close to a steep isolated hill, laid out in terraces and covered with holy buildings. This corresponds with the position of the village, which lies by a hill called Pārbatī, or *ghar pārāvat*; and this name appears to be a corruption of Pārāvata, the Sanskrit for pigeon. The foot of the hill is washed by the river Sakrī on the west, and on three sides it rises precipitously, but in the middle of its northern face it shelves down to the village by gentle stages. The whole surface is strewn with ruins, the remains of the "multitude of *vihārās* and temples" seen by the Chinese pilgrim in the seventh century; and the level terraces still remain quite distinct, though nothing is left of the temples but a number of mounds. In the centre stood a famous temple of Avalokiteswara; and this spot is now covered by the *dargāh* of Hājī Chandar or Chānd Saudāgar, "the Musalmān cuckoo having," in General Cunningham's words, "as usual, occupied the Hindu nest." It stands on a small eminence and is built in the midst of a level terrace, where Mr. Beglar traced rows of cells, as of a monastery, which are traditionally said to be the remains of the palace of Bāwan Suba. On the highest part of the hill, 500 feet to the south-west of this spot, there are the remains of a brick building; 50 yards further to the west a conical-shaped peak marks the remains of a stūpa; and in another high mound, 100 yards to the south, the basement of a building and the stumps of 16 granite pillars have been laid bare. A mound on the plain to the west of the village is believed to represent the remains of the Pigeon monastery which gave its name to the village, but like many other mounds near the place, it has been used as a quarry by the villagers. The ruins all round have been largely dug into for bricks, as well as for treasure, which has been found more than once; and the result is that very little is left of the original

buildings which once crowded the site. See Reports Arch. Surv., Ind., Vol. VIII, pp. 108—114, and Vol. XV, pp. 6—10.

**Dāūd-nagar.**—A town in the Aurangābād subdivision, situated on the eastern bank of the river Son and on the western bank of the Patna-Gayā canal, in  $25^{\circ}3'$  N. and  $84^{\circ}24'$  E. Population (1901) 9,744. The town was founded by Dāūd Khān, the Governor of Bihār under Aurangzeb, some of whose descendants still live there. Tradition relates that, when he was on his way back from the conquest of Palāmau (1660 A.D.), he encamped on the spot where the town now stands. Finding it a place infested by robbers and wild beasts, he had the jungle cleared, built the town which was named after him, and erected a palace for himself. According to Colonel Dalton\* this palace contained (1871) the great gates of the Palāmau Fort, known as the Singh Darwāza, and the pride of the Cheros, which Dāūd Khān carried off when he left Palāmau. His grandson, Ahmad Khān, still further strengthened the town by building a fort called Ghauspur, and added the portion which still contains his tomb and is called Ahmadganj after him.

The trade of Dāūd-nagar was once very considerable, and in Buchanan Hamilton's time it contained a cloth factory dependent on the Commercial Resident at Patna and a factor of the Opium Agent at that city. Its prosperity is on the wane, water communication having brought the area it used to tap into close proximity to the two main centres—Patna and Gayā; but it has still some trade in tusser cloth, brass utensils, carpets, blankets, linseed and molasses. A sugar refinery is at work, and the manufacture of coarse blankets, country cloth and carpets is carried on. It is a centre of some local importance, with a municipal organization, a Bench of Honorary Magistrates, a dispensary and police-station. It also contains the offices of an Assistant Engineer and a Circle Officer of the Irrigation Department. The principal building is the *sarai* or fortified inn, erected by Dāūd Khān. It was intended to protect travellers from robbery on the road along the banks of the Son to Patna, and was surrounded by a moat and rampart of brick, with battlements and loop-holes, strengthened at the corners by bastions.

\* J. A. S. B., Vol. XL, Part I, 1871.

**Deo.**—A village in the Aurangābād subdivision, situated 6 miles south-east of Aurangābād in  $24^{\circ} 39' N.$  and  $84^{\circ} 26' E.$  It contains a temple dedicated to the sun, called Suraj Mandir, which local tradition ascribes to a fabulous age, but which probably dates back only to 1450 A.D. It is beautifully built of blocks of cut stone without cement, and has a tower, about 100 feet high, ornamented with carved scrolls and surmounted by a carved umbrella-like top. The roof is of solid stone supported by stone pillars with plain but handsome capitals. There is a remarkable resemblance in the style of this temple and of those at Konch and Umgā, which points to their having been built about the same time. Fairs are held here in the months of Kārtik (October-November) and Chait (March-April), which are largely attended for the purposes of trade, for the fulfilment of vows and for religious worship. One of the ceremonies consists in fastening a number of cords to a hook in the roof of the temple, which are intended to represent the rays of the sun. To the south-east of the village is a tank also sacred to the sun, and close by is another, celebrated for its lotuses.

**Deo Raj.**—Deo is the seat of the Deo Rājās, one of the oldest families in Bihār, who trace back their descent to the Rānās of Udaipur. According to the family tradition, Mahārānā Rai Bhān Singh, a younger brother of the Rānā of Udaipur, encamped at Umgā on his way to the shrine of Jagannāth in the fifteenth century. There was a hill-fort there, the chief of which had recently died, leaving an old and helpless widow, who was unable to keep order over her mutinous subjects. On hearing of Bhān Singh's arrival she put herself under his protection, adopting him as her son.

He soon made himself master of the Umgā fort, and quelled the incipient rebellion. After his death two of his descendants ruled there, but the fort was subsequently deserted in favour of the present seat of the family. Rājā Chhatarpati, from whom the present Rājā is seventh in descent, was the first to espouse the cause of the English. In the contest between Warren Hastings and Chait Singh, the Rājā of Benares, the Deo Rājā being too old to take the field in person, his son, Fateh Narāyan Singh, joined the forces under Major Crawford, and afterwards aided the English in the war with the Pindaris. For the former service the young Rājā was given a *nānāār*, or rent-free tenure, of eleven villages ;

and his subsequent services were rewarded with the Rāj of Palāmau, which was afterwards exchanged for certain villages in the district of Gayā, yielding an income of Rs. 3,000 per annum. The successor of Fateh Narāyan Singh was Ghanshām Singh, who also took the field with the British forces against the mutineers in Surgujā, and received in recompense, a second time, the Rāj of Palāmau. His son, Rājā Mitra Bhān Singh, rendered good service in quelling the Kol insurrection in Chotā Nāgpur, and was rewarded with the remission of Rs. 1,000 from the Government revenue accruing from the Deo estate. The services of the present Rājā's grandfather, Jai Prakāsh Singh, during the Mutiny of 1857, and the aid he afforded in quelling the insurrection in Chotā Nāgpur, were rewarded by the title of Mahārājā Bahādur, a knighthood of the Star of India, and the grant of a *jagir* or rent-free tenure. The present representative of the family is a minor, and the estate is under the management of the Court of Wards. The estate owned by him extends over 92 square miles, and was brought under survey and settlement between 1901 and 1903.

**Dharawat.**—A village in the extreme south of the Jahānābād subdivision, about 5 miles north-west of the Barābar Hills, which has been identified as the site of the Buddhist monastery of Gunamati. Gunamati was a learned Buddhist of Southern India, who heard of the fame of Mādharma, a Brāhman heretic of these parts, who had a deep knowledge of the most difficult and abstruse questions. Determined to engage him in controversy, Gunamati sent him a challenge, and warned him that he was coming to humble him. In alarm at this threat, Mādharma gave orders that Gunamati was not to be admitted to the town, which he held in fief; and when he appeared before the gates, the Brāhmins jeered at his shaven head and singular dress, and turned him back. Gunamati then appealed to the king, who commanded that Mādharma should meet him. The discussion lasted six days, and at the end of that time Mādharma was completely defeated in the argument, vomited blood and died. The king then built a great monastery to celebrate the victory of Gunamati. This monastery was visited in the seventh century A.D., by Hiuen Tsiang, who described it as being on the declivity of a hill and flanked by a precipice, with lofty walls and towers standing up between the rocks.

Not only does the position of Dharāwat correspond with the account of his itinerary given by the Chinese pilgrim, but the site of the ruins still extant agrees with Hiuen Tsiang's description; and it has been suggested that the name of the Kunwa Hill to the south of the village is a survival of the old name of Gunamati or Gunmat. On the northern slope of this hill there are the ruins of a great monastery, out of which numerous Buddhist statues have been dug up, and on the top there are several other Buddhist ruins of an early age. Near the foot of the hill a terrace, 60 feet long, has been traced; and 200 yards to the westward is another terrace, some 250 feet long, on which several Buddhist figures formerly stood. The villagers have unfortunately ransacked these remains, leaving in places only a number of trenches to mark the position of the walls; and most of the statues have been carried off to the Brahmanical temples in the neighbourhood. The excavations made by General Cunningham show however that the lower platform was covered with a great building with its back wall against the hill, as described by Hiuen Tsiang; against this wall some Buddhist statues of granite were found; the outline of two large quadrangles was disclosed; and the remains of several cells were also laid bare. The remains on the top of the hill consist of a stūpa and two small temples, besides three masonry platforms or basements. General Cunningham was of opinion that these temples were built in ninth or tenth century; that the date of the stūpa cannot be placed much later than the fourth century A.D.; and that in all probability it was coeval with the foundation of the monastery on the slopes below.

At the foot of the hills which shut in Dharāwat on the south, stretches a large tank 2,000 feet in length and 800 feet broad, the name of which, Chandekhar, an abbreviation of Chandra Pokhar, perpetuates the legend (mentioned in the account of Lāth) that it was made by Raja Chandra Sena. Two modern temples at its north-eastern corner and a small shrine at some distance to the east contain a large collection of ancient statues, of which the most remarkable is a statue of Karttikayini, the female energy of the war-god, inscribed with the Buddhist creed—a curious example of the way in which Buddhism coalesced with Brahmanism in the days of its decline. Between the two temples

lies another colossal image, representing the Buddhisat Avalokita, which is called Bhairo by the people. It shows a life-size figure standing under an arch formed by a thick lotus stem, from which numerous offshoots strike off, ending in flowers which support tiny figures of men, women and animals. The figure has 12 arms, and in the head dress is a small figure of Buddha seated with both hands in his lap. Round the head is inscribed the Buddhist creed and on either side are the figures of two female votaries.

Dharawat probably offers the most fertile field for exploration in the whole district. The village itself contains a large number of mounds, which probably mark the site of the old town of Dharawat; and ruins of mounds and brick terraces are scattered over the hills to the south. Vast quantities of bricks have been dug out by the villagers from this great collection of ruins, and a number of Buddhist statues have been unearthed; but there has as yet been no systematic excavation, and there can be little doubt that valuable archæological results would reward a thorough exploration. Much however has been destroyed by the excavations of the villagers, which are likely, unless checked, to efface the last traces of the lofty terraces and buildings which once occupied the picturesque hill-side down to the edge of the water. See also Report Arch. Surv., Ind., Vol. I, pp. 53—55, Vol. VIII, pp. 36—39, and Vol. XVI, pp. 39—46.

**Gaya subdivision.**—The headquarters subdivision of the district, lying between  $24^{\circ} 17'$  and  $25^{\circ} 5'$  N. and  $84^{\circ} 17'$  and  $85^{\circ} 24'$  E., and extending over 1,905 square miles. Its population was 751,855 in 1901 as against 832,442 in 1891, the decrease in the number of inhabitants being due to the plague raging at the time of the census. Of the total number enumerated 662,536 are Hindus, 88,976 are Muhammadans, and the remainder are members of other religions. The density of population for the whole subdivision is only 395 persons to the square mile, but the population is very sparse to the south, which includes a portion of the northern fringe of the Chotā Nāgpur plateau. It contains 3 towns, Gayā, the headquarters, Tekāri and Sherghāti, and 2,999 villages, the proportion of villages per square mile being 1.5 and of houses 80.2, while the average number of inhabitants in each village is 224. The subdivision comprises 6 thanas or police circles, including Gayā town, which forms an

independent police division under a separate Inspector. The other thānas are Mofussil Gayā, Atri, Bārāchatti, Sherghāti, and Tekāri. For the purposes of revenue administration it is divided into the 8 *parganas* or fiscal divisions of Gayā, Dakhner, Maher, Pahrā, Sanaut, Atri, Sherghāti and Kābar. Out of the total area (1,219,200 acres) only 671,682 acres are cultivated and 467,626 acres are irrigated. The large proportion of uncultivated land is due to the fact that in the Sherghāti and Bārāchatti thānas, adjoining the hilly range to the south, the area of waste land exceeds that under cultivation. The principal crop is rice, which is grown on 296,700 acres, and next in importance come gram (90,800 acres), wheat (65,000 acres), maize (35,000 acres) and linseed (26,000 acres).

**Gayā Town.**—The chief town and administrative headquarters of the district situated on the western bank of the Phalgu in 24° 49' N. and 85° 1' E. For purposes of municipal administration, the town also includes the suburbs of Mānpur and Buniādganj on the eastern bank of the Phalgu, but these villages are practically distinct from the remainder of the town. The population, which was 66,843 in 1872, rose to 76,415 in 1881, and to 80,383 in 1891, but fell in 1901 to 71,288, the decrease in the number of inhabitants being due to the plague which was raging at the time of the census. Of the total number enumerated, 54,223 or 76 per cent. are Hindus, 16,778 or 23½ per cent. are Muhammadans, while among the remainder are 156 Christians and 121 Jains. The town is bounded on the north by the Murli and Rāmsilā Hills, on the south by the Brahmajuni Hill, on the east by the river Phalgu, and on the west by open country broken by the small low ridge known as the Katāri Hill. The eastern portion stretches along a rocky ridge between the Brahmajuni Hill and the river, and the western portion slopes gradually to a plain skirted by hills to the north and south. The greater part of Gayā may, therefore, be said to lie in a valley, and its situation renders it an extremely hot and dusty station, owing to the reflection of the sun's rays from the rocks by which it is encompassed and from the parched sands of the Phalgu.

It is locally divided into two parts—the old town of Gayā and the new town known as Sāhibganj. There is a marked

distinction between these two adjoining portions. The former contains the residence of the priests who preside over the Gayā pilgrimage, and is regarded by all Hindus as a place of peculiar sanctity. The latter is the trading quarter and also the seat of administration, where the civil offices and the dwelling places of the European residents are situated. Sahibganj is principally inhabited by business men of all classes, merchants, traders, artizans, money-lenders and professional men. It is a modern town with many straight, broad streets and numerous cross roads, such as are seldom seen in other parts of Bihār. It was laid out by Mr. Law, a Collector, at the end of the eighteenth century, after whom it was called Iahābad or Law's city; and it contains few buildings of any interest. Stretching along the river bank in the portion of the town between old Gayā and Rāmsilā Hill, are the old houses formerly occupied by the European residents, from whom the name Sahibganj is apparently derived; they are situated in a quarter called Ramnā, the name of which shows that it was formerly the site of a deer park. Further to the north at the foot of Rāmsilā Hill is the old European cemetery adjoining the Muhammadan Imambārā. This cemetery, which is now no longer used, contains graves dating back to the early part of last century; the most interesting of these are the monument erected in 1821 in memory of Francis Gillanders, Collector of taxes on pilgrims at Gayā, the tomb of Ricketts, the founder of the Doveton College in Calcutta, who died at Gayā in 1835, and a large grave and memorial tablet erected over the remains of a number of seamen of the Naval Brigade who "died of disease while serving at Gayā during the year of sorrow, 1857-58." A large pillared archway stands close to the Jama Masjid, which was built by a Collector of Gayā at the end of the eighteenth century, and was apparently intended to guard the entrance of a *sarai*. Not far off, in front of the Pilgrim Hospital, is a large sandstone pillar, over 16 feet high, which was brought here from Bakraur, where it formed the shaft of a pillar said to have been erected by Asoka; a Persian inscription shows that it was set up in its present position in 1789.

To the south-west of Sahibganj are the public offices, revenue, magisterial, civil, opium, police, etc.; to the west are the European residences grouped in the neighbourhood of a large *maidān*; and

beyond these again lie the jail, the race-course and the golf links. The latter have been laid out on the rocky flanks of the Brahmajuni Hill at a place known locally as Gaibaehhwā, and so called from a stone image of a cow suckling its calf which stands there. Close to the jail, under the northern side of the Brahmajuni Hill, are the cemetery and the police lines, and further to the north-east, on the side of the *maidān*, are the Church and an excellent Public Library, called the Halliday Library, which was founded in 1857 in commemoration of the visit of Sir Frederic Halliday, then Lieutenant-Governor of Bengal. It has a funded capital of Rs. 12,000 in Government securities, and possesses nearly 3,000 volumes, besides a poor collection of local art-ware and manufactures. Between this portion of the town and the railway station are the quarters of the railway staff. Gayā, which was previously an unimportant terminus of the Patna-Gayā line, has become a large railway centre with a resident District Traffic Superintendent, a District Engineer, an Assistant Engineer and a Railway Doctor, besides a large floating construction staff and a numerous population of lesser railway officials and employés. Large areas of land have been acquired by the Railway Company in this part of the town, which is now covered with the quarters constructed for the staff. The railway station itself is situated close to some small red granite hills, the spurs of Rāmsila Hill; and to the west a large railway bridge spans the Phalgu, passing a small rocky island crowned with a Hindu temple. To the south a large wooden bridge spans the river and connects Sāhibganj with the suburbs of Mānpur and Buniādganj, and a short distance up the river is a small hill, called Rām Gayā, which forms one of the sacred places of pilgrimage.

The old town of Gayā opposite this hill on the western bank of the Phalgu presents a complete contrast to the modern town. Many of the buildings are situated on rocky points and the spires of the temples, the lofty houses and the numerous *ghats* leading down to the Phalgu, with the crest of the Brahmajuni Hill in the background, form a very picturesque view from the opposite bank of the river. It is a town of narrow streets and crooked alleys, shut in by high masonry houses; in place of the broad thoroughfares and busy bazars found in the modern quarter of Sāhibganj

the visitor to Gayā proper meets a labyrinth of narrow streets and lanes flanked by high masonry houses with overhanging balconies or frontages of carved woodwork black with smoke and age. Many of these are loopholed for defence against raids; and the existence of small forts on high escarpments and, until recently, of great city gates shows that the town was built with the object of preserving the sacred shrines and the treasures of its priests from rapine. "Old Gayā," says Buchanan Hamilton, "has been often attacked and sometimes plundered. The sanctity of the place would have been no security against Mahrattas' rapacity; and when these invaded the district, the priests boldly formed themselves into 14 companies, to each of which was entrusted the defence of an entrance into the town. Except at these entrances the houses and a few walls formed a continued barrier, and the projecting angles and small windows of the houses formed a strong defence, so that the Mahrattas were on all occasions repulsed."

The great interest of old Gayā lies however in the sacred shrines which attract pilgrims from all parts of India. None of them are very ancient, but most have been erected on old sites, or have been built with old materials; and a large number of ancient statues, mostly Brahmanical, are found in all parts of the town and more especially about the temples, where they are fixed in the walls or in small recesses forming separate shrines. The latter cluster most thickly round the Vishnupad, the great temple which is the centre of the Gayā pilgrimage. This temple, which derives its name from the footprints of Vishnu enshrined within it, is a solid structure of grey granite, which was built in the eighteenth century by the Marāthā princess Ahalyā Bai. The main building is an open hall or *mandapa*, 53 feet square, supported on eight rows of pillars clustered in groups of four and disposed in two storeys, one above the other, which gives a massive but somewhat heavy appearance to the exterior. The centre is covered by a gracefully shaped dome, formed in the usual Indian manner by overlapping stones. The sanctum of the temple is an octagonal tower with a lofty pyramidal roof, the total height of the tower being about 100 feet. The sides of the octagon are alternately plain and indented, each angle as it were; the pyramidal roof finishing in a series of small pinnacles,

The Vish-  
nupad.

one above the other, until they all culminate in a single tall and rather graceful pinnacle crowned by a large gilded flag. The sanctum, which has folding doors plated with silver, enshrines an indentation also encased with solid silver, supposed to be the footprint of Vishnu himself, which is simply a long shallow hole in the rock somewhat resembling a man's footmark in shape but much larger. Immediately in front hangs a bell presented by Rānājīt Pānde, the minister of the Rājā of Nepāl, and at the entrance to the sanctum there is a second bell bearing the following inscription :—"A gift to the Bishnujād by Mr. Francis Gillanders. Gayā, 15th January, 1790." Gillanders, as we know from the inscription on his tomb, was Collector of the old pilgrim tax, and his epitaph bears witness to the kindly feelings which he felt towards the pilgrims and which he has exhibited in this unusual manner. The temple stands in a courtyard, irregular in shape and much contracted in size by several other buildings, of which the most interesting is an open hall, called Solahvedi, with pillars of solid granite resting on the bare rock, where the pilgrims assemble before beginning the round of holy places. In another courtyard close by stands a small granite temple dedicated to Vishnu as Gadādhār or the mace-bearer, and near its north-western corner there is a small rough pillar, and a rude carving of an elephant, called Gaj, from which the five *kos* forming the circuit of pilgrimage are measured. In the passage near the gate there is a fine statue of Indra seated on a throne supported by two elephants, and to the north-west of it stands the temple of Gayāsūrī Devī, containing a statue of the eight-armed Durgā slaying the buffalo or Maheshāsura. There are a number of other minor shrines grouped round the Vishnupad, and in the precincts of the temple itself and near the *ghāts* leading to the river-bed are numerous lingams and statues. The latter are nearly all of the time of the Pāla kings (800—1200 A.D.), but in a small shrine on the way to the Vishnupad there is a figure of an elephant in the act of plucking flowers or fruit from a tree, which dates back to at least the beginning of the Christian era.

A little to the north of the Vishnupad, and by the side of the road leading to it, is a temple sacred to the Sun, in which is enshrined a fine statue of the Sun-god, with his seven horses

driven by Arun on the pedestal. It stands to the west of the sacred Surajkund, a large tank of pea-green water lying deep below the surface, which is said to resemble the famous Svet-ganga tank at Puri. Another large statue of the same god is enshrined in the temple of Sūrya, close by the Vishnupad, at the Bāhmani Ghāt, where there are a number of small temples of much repute but poor appearance. About half a mile to the south-west of the Vishnupad, and immediately under the Brahmajuni Hill, is the famous Akshayabat, or undying banyan tree, at which the pilgrims make their offerings to the Gayāwals and conclude their pilgrimage. Close to it is the temple of Prapitāmaheswar, built entirely of granite blocks, the remains of former buildings, and to the westward is a large tank called Rukminikund. The only other temple calling for separate mention is the temple of Krishna Dwārika, containing a statue of Krishna which is said to have been discovered during the excavation of a well at a date later than the Muhammadan invasion.

The hills in the immediate neighbourhood of Gayā also partake of the sanctity of the city, and are accordingly crowned with temples. The highest of these to the south of the town is called Brahmajuni, or the female energy of Brahmā, a name which is derived from a small natural fissure in the rocks at the top of the hill, through which a person can just manage to crawl. This is looked upon as a symbol of the *yoni* or womb, and it is believed that by crawling through it the pilgrim escapes rebirth from a human womb. Close by, on the summit of the hill, is a small temple containing a statue, said to be a representation of Brahmā, though it properly belongs to Siva, as the figure has five and not four heads, as in regular statues of Brahmā. This figure is placed on an old pedestal, which is said to have been inscribed with a verse recording the erection of the statue in 1633; and on the left there is a small figure with a horse on the pedestal, which General Cunningham believed to be most probably a statue of Sambhunāth, the third of the 24 Jain hierarchs, whose cognizance is a horse. The hill rises almost precipitously from the plain to the height of 450 feet; and the ascent most commonly used is to the south-east, where there is a long flight of stone steps erected some 40 years ago

Brahmajuni  
Hill.

for the convenience of pilgrims by the marāthā Deva Rao Bhao Sahib, but the hill can also be approached by a rugged path near the police lines. To the right of this path, overlooking the gorge which separates the central peak from its northern flank, is a gigantic rock, which presents a remarkable resemblance to the head of a man in a full-bottomed wig.

Rāmsilā  
Hill.

To the north of the town the granite hill of Rāmsilā rises to a height of 372 feet. Like Brahmajuni, it is approached by a flight of stone steps leading up to a small temple perched on its crest. The temple contains a lingam, called Pātaleswara Mahādeo, as well as small figures of Siva and Pārvatī. The upper portion of the building is modern, being composed of various ancient fragments, but the lower part of the temple is undoubtedly old, and the date of 1071 Samvat or A.D. 1014, found on one of the blocks of granite may record the actual time of the erection of the temple.

See also Reports Arch. Surv., Ind., Vol. I, pp. 1—4, and Vol. III, pp. 107—139, also Report Arch. Surv., Bengal Circle, for 1901-02.

**Gayāwāls.**—The pilgrim priests of Gayā who preside over the *srāddha* ceremonies performed by the pilgrims. The legend of their origin has been given in Chapter IV, from which it will be seen that they have special claims to sanctity, as without them the Gayā *srāddha* would be impossible. At the end of the pilgrimage it is indispensably necessary to worship the Gayāwāl's feet and receive his blessing, when he pronounces the word "*Suphal*" and thereby certifies that the offerings have been fruitful and the souls of the ancestors are saved. They alone have the right to officiate as priests and receive offerings, and no *srāddha* is efficacious without their patronage. Their position is therefore a high one, and a committee of Hindu gentlemen, appointed by the Magistrate of Gayā during the last census to determine the classification of castes, held them to be a high class of Brāhmins as "the Hindus of the whole of India, including Brāhmins of all the countries who come to Gayā, worship the Gayāwāls in the same way as if they were worshipping Sri Vishnu himself." They accordingly classed the Gayāwāls with the Pancha Gaur, Pancha Drāvīda and Sākadwīpi Brāhmins. At present there appears to be a danger of their

total extinction. The number of their houses is said to have been originally 1,484 ; in Dr. Buchanan Hamilton's time they numbered about 1,000 families ; in 1893 a prominent Gayāwāl counted the number on the occasion of a visit of the Lieutenant-Governor of Bengal and found there were only 128 families ; while the census of 1901 shows there were of pure Gayāwāls only 168 males and 153 females. The cause of this rapid diminution must be sought partly in the life they lead, which is indolent and sedentary, but the chief cause of their gradual decrease is the marriage difficulty. A peculiar class of Brāhmins, able to marry and adopt only within their own ranks, marriage is a serious difficulty, as marriageable girls are few ; and most of the widowers are therefore unable to marry. This has led to a mistaken view of their marriage laws, which has found expression in the quaint statement\* that " Gayālese widowers are barred the privilege of wiving after the death of their first wife, as Hindu widows after the death of their first husband." The necessity of perpetuating the race has accordingly led to a curious form of adoption, which is quasi-commercial in character. Old families are constantly dying out, and in the nature of things new houses cannot arise. To further complicate matters, the heads of many of the surviving houses are women. The Gayāwāls fifty years ago were more or less emancipated, but at the present day they are *pardānashin*. As *pardānashin* women they can receive foot-worship only from their own sex, and nowhere but in their houses, whereas strictly this should be performed at the Askhayabat or undying fig-tree, where the pilgrims' round ends. There must therefore be some delegated recipient of worship, as no pilgrimage to Gayā and no offerings made there are valid without this rite. The difficulty is met by adoption, of which there are two forms. In some cases a child under five years of age is adopted, and this adoption is final and irrevocable. The majority of adoptions, however, are of a different kind, and are really matters of business convenience. In order to remove the inconvenience caused by the Gayāwāl's inability to receive pilgrims, and to save her from the loss of income caused thereby, the practice has sprung up of adopting by deed and, in many cases, of adopting adults. Generally, according to the terms of

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\* Balfour's Cyclopædia of India, 1885.

the deed, the adopted son comes into the property on the death of the adoptrix, but the deed usually reserves her right to repudiate the adopted son in case of misconduct.

The income of the Gayāwāls is chiefly derived from what they receive from the pilgrims in the shape of money and other gifts. Their annual income varies from Rs. 200 or Rs. 300 to perhaps Rs. 30,000 or Rs. 40,000, but only a few families have an income of more than Rs. 20,000. This easily acquired, though fluctuating, income and the sedentary habits of the Gayāwāls are not conducive to a life of moral or intellectual progress; as a class they have long been under the stigma of leading loose and dissolute lives, and their general want of education is notorious, though there are some noticeable exceptions among them.

Some of the Gayāwāls do not bear the titles of other Brāhmins, but have peculiar family designations. In some cases their names end with the *paddhati* or family designation of inferior castes, such as Bārik (the makers of leaf plates), Mahto, a common name of Kurmis, etc. In other cases the family designation appears to be derived from some peculiar characteristic of an ancestor, such as Nakphopha, probably a nickname given because of some deformity of the nose, Bithal, a title derived from the name of a dog, and Chiranyan, a name apparently derived from a fondness for birds.

**Ghenjan.**—A village and Government estate situated on the Morhar in the south of the Jahānābād subdivision, about 5 miles west of the Makhdumpar railway station. The village contains a number of ancient Buddhist and Brāhmanical statues, the most interesting of which is a large seated Buddha wearing a necklace and three-pointed diadem. There is also a large statue of Avalokitesvara with an inscription on the pedestal stating that it was the gift of the Sthavira Ratna Sinha, who came from Nālanda and dedicated it for the benefit of two disciples. The ruins of an ancient brick temple exist to the north-east of the village; and in the village itself there is a modern temple containing a large standing figure of Tara, now worshipped as Bhagavati and carefully hidden by a yellow cloth. Many minor images are collected at this temple; and at some distance in the open fields there are a large statue of Buddha and an image of Vishnu.—See Report Arch. Surv., Bengal Circle, 1901-02.

**Gurpa Hill.**—A hill in the headquarters subdivision situated to the south-east of Gaya, at a distance of one mile to the north of Gurpā station on the railway from Gayā to Katrāgarh. It extends for some distance from south-west to north-east and has three peaks, the highest of which rises to a height of nearly 1,000 feet. The hill is very steep and difficult to climb, being composed of polished slippery boulders, but a rough track leads across it to the south-western side, ultimately losing itself in a rough upward incline at the base of the highest or north-eastern peak. Here there is a small rude shrine, consisting merely of six small mounds of earth, sacred to Duārpāla or the door-keeper of Gurpāsinmāi, the god of the hill. By its side, concealed by jungle growth, there is the mouth of a tunnel or cave, which branches into two at a short distance from the entrance. One passage leading downwards is choked with débris, while the other leads upwards till it becomes a mere fissure in the rocks. At this point another passage branches off to the north-east up a staircase of 28 stone steps, at the end of which it turns sharply to the right and ends in a platform formed by a huge boulder. At the edge of this platform is a small pool formed by a natural depression in the rock, which is an object of worship in the neighbourhood. After this, the tract leads up a steep incline over boulders polished by the action of rain water to the smoothness of marble, until another platform is reached. From this point a second tunnel or cave runs across the top of the hill. It is formed by huge rocks leaning against one another and thus forming a natural archway, and it ends in a precipice about 500 feet high. The track to the top of the peak continues from the platform at the entrance of this cave by means of a steep stairway of steps or niches cut in the stone and leading to the summit. On a small boulder at the side of the cave there are some Buddhist sculptures; and on the top of the peak itself there are two miniature shrines made of huge bricks, sculpture and statuary, loosely piled together without mortar or cement, which enclose a pair of foot-prints on stone slabs, a number of Buddhist statues, and some small votive stūpās. On the western peak there is another square basement of bricks, and on the southern peak there are more fragments of statuary, sculptures and stūpās.

It has been suggested that Gurpā Hill is the Kukkuṭapādāgiri of the Buddhist legend related in the next article on Haṣrā Hill. In the legend, as told by Hiuen Tsiang, it is stated that the hill was also called Gurupādāgiri, or the mountain of the venerable master, because the people did not dare to alter the name of Kāsyapa, and therefore spoke of him as Gurupāda, or the venerable master. Hiuen Tsiang also relates that Kāsyapa ascended the north side of the mountain and proceeded along the winding path till he came to the south-western ridge. Here the crags and precipices barred his further advance, but forcing his way through the tangled brushwood, he struck the rock with his staff and thus opened a way. He then passed on till he was again stopped in his ascent by the rocks interlacing one another, but once again he opened up a passage and came out on the peaks on the north-eastern side. It has been pointed out in favour of the identification of the Gurpa Hill with the sacred Kukkuṭapādāgiri that the name Gurpā is an exact Prakṛitic development of the Sanskrit Gurupāda; that the large tunnel running through the hill and forming a passage leading to the top corresponds with the cleft through it which was made by Kāsyapa, and that its distance from Bodh Gayā and the three peaks on the summit agree closely with the account given by Hiuen Tsiang.

*See* An account of the Gurpa Hill, by Bābu Rakhāl Dās Banerji, J. A. S. B., Vol. II, No. 4, April 1906.

**Haṣrā Hill.**—A hill 4 miles S. S. W. of Wazīrganj, which has been identified by Dr. Stein as the Kukkuṭapādāgiri Hill of Fa Hian and Hiuen Tsiang, where Kāsyapa, the earliest and greatest of Buddha's disciples, lies buried, the mountain having burst asunder to receive him. According to Hiuen Tsiang, when Buddha was on the point of attaining Nirvāna, Kāsyapa, his chief disciple, received from him a commission to preserve the law, and for this purpose he summoned a great convocation, the first great Council of the Buddhist Church, which was held in the Sattapanna cave at Rājgir. Twenty years afterwards, in disgust at the impermanence of the world, he resolved to die, and set out for Kukkuṭapādāgiri or the Cock's foot mountain. On arriving at the middle point of the three peaks, he took out the garment of Buddha, and expressed an ardent vow, whereupon the three peaks covered him over. Here he lies buried

awaiting the advent of Maitreya, the future Buddha, on whose coming Kāsyapa will issue forth, and, after delivering to him the garment of Buddha, enter into Nirvāna.

Hasrā is the name given to a low ridge about 200 feet high at the northern extremity of a higher range of hills rising abruptly from the level plain. A small defile, about a quarter of a mile long, which is known as the Hasrā Kol, separates the ridge from the hill on the south. The whole of this little valley is strewn with ancient building materials extracted from numerous ruined mounds, and it is clear that it must once have been occupied by an important Buddhist religious establishment. One of these mounds near the western entrance of the valley evidently marks the position of a building of some dimensions, and a large circular brick mound close to the south of the southern face of the ridge represents the remains of a large stūpa: in spite of its having been used as a quarry by the villagers, it still stands 25 feet high and measures 75 by 92 feet.

Much ancient sculpture is said to have been found in the course of the excavation for bricks carried on by the neighbouring villagers, and those in a good state of preservation have been removed to the rustic shrines in the vicinity, but many broken pieces of relievos and ornamented bases of statues may still be seen in several places. One such relievo, which shows a Buddha (now headless) seated in meditation, has the Buddhist formula engraved on it in characters of about the tenth century.

Immediately to the south of the Hasrā Kol is a high hill some 1,000 feet high, with jungle-covered slopes, which is connected at the highest point on the east with two other spurs of about equal height, all three radiating from one central eminence covered, like the rest, with dense jungle. The central summit of the three peaks which is known to the people by the name of Sobhnāth, is surmounted by a square parapet, 9 to 10 feet high, built of rough walls and forming a platform or terrace measuring 75 feet on each side. On the top is a mound composed of large bricks which evidently marks the remains of the stūpa which Hiuen Tsiang mentions on the summit of the Cock's foot mountain. According to his account, "the sides of this mountain are high and rugged, the valleys and gorges are impenetrable. Tumultuous torrents rush down its sides,

thick forests envelope the valleys, whilst tangled shrubs grow along its cavernous heights. Soaring upwards into the air are three sharp peaks; their tops are surrounded by the vapours of heaven, and their shapes lost in the clouds. Behind these hills the venerable Mahā-Kāśyapa dwells wrapped in a condition of Nirvāna." Dr. Stein has shewn that the distances and bearings given by Hiuen Tsiang are in full agreement with the position of the Hasrā Hill, and that its natural features strikingly illustrate the origin of the legend as to Kāśyapa's ascent. "The position of the spurs," he says, "corresponds closely to his account, which mentions, besides the northern side of the mountain, ranges to the south-west and north-east. In the confused masses of rocks heaped up all along the crest lines of the three spurs we can look for the passages which Kāśyapa was supposed to have opened with his staff. The tangled brushwood, which surrounded the hill in the days of both pilgrims, still covers it in remarkable thickness, and in the narrow gorges which lead down between the spurs, the rainy season must indeed produce tumultuous torrents. That the name (Kukkutapādagiri) is likely to have been derived from the three spurs resembling in relative position the foot of a cock has already been noticed by Hiuen Tsiang's translators. It is impossible to look down from the top of the central peak, or even to examine the shape of the hill on the map, without being struck with the appropriateness of the simile."

In the village of Bishunpur Tanrwa, about 1½ mile to the west of the Hasrā Hill, a ruined shrine, called the Bhairavasthān, contains a series of fine sculptures of highly finished workmanship, which are said to have been excavated in the Hasrā Kol valley some 25 or 30 years ago. The largest and best preserved of these is a large statue of Buddha with an attendant figure on either side, the whole having evidently formed one group originally. The height of the central figure is 5 feet from the base, and that of the attendant figures 3½ feet each. The characters of the Buddhist formula inscribed on the pedestal point to the ninth or tenth century as the probable date of these fine sculptures. See Notes on an Archaeological Tour in South Bihar and Hazāribāgh by M. A. Stein, Ph. D., Indian Antiquary, Vol. XXX, 1901, pp. 84—90; also Reports Arch. Surv., Ind., Vol. VIII, pp. 104—106.

**Hasnā**—Town and police outpost in the Nawāda subdivision situated on the right bank of the river Tilaiyā on the Gayā-Nawāda road, 9 miles from Nawāla and 27 miles from Gayā town, in  $24^{\circ} 30'$  N. and  $85^{\circ} 25'$  E. Population (1901) 6,704. It has a considerable reputation for the manufacture of ornamental pottery, contains the residence of several wealthy zamīndārs, and has recently gained some commercial importance as it has a railway station, called Tilaiyā, on the South Bihār Railway. The place is also of some historical interest as having been the headquarters of Nāmdār Khān and Kāmgār Khān, military adventurers of the eighteenth century. Previous to the Permanent Settlement, Nāmdār Khān and his brother, Kāmgār Khān, were *āmils* of the Muhammadan Subhādārs. The former owned 14 *parganas* and 84 *ghātwaḷi gadis* or rent-free tenures, which extended beyond the confines of the district into Patna and Hazāribāgh. The latter was little better than a freebooter, and his forts are found in every part of the subdivision.

**Jahānābād subdivision.**—Northern subdivision of the district, lying between  $24^{\circ} 59'$  and  $25^{\circ} 19'$  N, and  $84^{\circ} 27'$  and  $85^{\circ} 13'$  E., extending over 606 square miles. The population was 386,535 in 1901 against 393,817 in 1891; of these 350,282 are Hindus and 36,248 are Muhammadans. The surface is generally flat and well irrigated, and the soil supports a larger population than any other part of the district, the density being 638 to the square mile and the average number of houses to the square mile 123.8. The subdivision contains one town, Jahānābād, its headquarters, and 1,078 villages, and the average number of inhabitants per village is 352. Of the total area (387,840 acres), no less than 314,579 acres are irrigated. The staple crop is rice, which is grown on 139,000 acres or nearly half the cultivated area, and next in importance come gram (42,000 acres) and wheat (30,000 acres). The subdivision comprises 2 police circles, Jahānābād and Arwal, and is divided for fiscal purposes into the four *parganas* of Arwal, Bhalāwar, Ekil and Okri.

**Jahānābād town.**—Headquarters town of the subdivision of the same name, situated at the confluence of the Morhar and Jamunā rivers in  $25^{\circ} 13'$  N. and  $85^{\circ} 0'$  E. Population (1901) 7,018. The town is divided into two portions—the residential

and trading quarter, with the dispensary and post-office, being situated on the north of the right branch of the Morhar, while the public offices, Subdivisional Officer's residence and the dāk bungalow are on the south of the river. For the convenience of the public there is a small way-side railway station, called Irki, near the latter portion of the town and the main station of Jahānābād is a short distance to the north. The town was once famous for its weaving industry, and in 1760 it formed one of the eight minor branches connected with the central cloth factory of the East India Company at Patna. In the early years of the last century the town contained about 700 houses, a cloth factory and a native agency for the manufacture of saltpetre. Soon after this the factory began to languish, and eventually it was abolished; local tradition asserts that the Company's connection with the factory came to an end about 1820. But the local industry did not cease in consequence, and a considerable export trade in cotton was carried on in the neighbourhood, till Manchester entered into the competition after the time of the Matiny. The weaver then found it cheaper to buy English thread, and the consumer began to prefer Manchester piece-goods to the produce of the Indian hand-looms. The manufacture of cotton cloth consequently declined and was displaced by imported goods, but large numbers of the Jolāhā or Mubammadan weaver class still live in the neighbourhood. Lying, however, as it does, on the railway midway between Patna and Gaya, Jahānābād has continued to increase in size and importance; its trade has only been diverted into other channels, and now consists chiefly of food-grains, oil-seeds, piece-goods and fancy articles of European manufacture.

There are no buildings of any interest, and no trace is left of the old brick house said to have been built by the Dutch as a cloth depôt, which is mentioned in the Statistical Account of Bengal as existing 30 years ago.

**Jethian.**—A village in the headquarters subdivision, situated some 10 miles north-west of Tetwa Khās (Atri police-station) at the western side of the valley enclosed by two ranges of hills running south-west from Rājgir. Jethian is a place of great archaeological interest as having been identified with the ancient Buddhist site of Yashtivana or the forest of the staff, so called

from a bamboo staff which was used to measure the body of Buddha and then miraculously took root. Hiuen Tsiang has left a detailed account of Yashtivana and the holy Buddhist sites in its neighbourhood. According to his account, Yashtivana was a place surrounded by bamboos where Buddha for seven days worked miracles for the sake of the Devas and preached the mysterious and excellent law; and in the midst of the bamboo forest was a stūpa built by Asoka. About 10 *li* to the south-west on the south side of a mountain were two hot springs, which Buddha himself caused to appear and in which he bathed, and at the side of them was a stūpa marking the spot where he walked for exercise. To the south-east there was another stūpa before the transverse ridge of a mountain, where Buddha expounded the law during three months of rain, and here King Bimbisāra, wishing to come and hear him, cut away the mountain and piled up stones to form steps for the ascent. To the north was a solitary hill in a cave in which the *rishi* Vyāsa lived, and a little distance to the north-east on the side of a small hill there was a stone chamber, large enough to seat 1,000 persons, where Buddha expounded the law for three months. Overhanging this chamber was a large rock, on which Sakra, king of the Devas, and Brahma-rāja pounded some sandal-wood, with the dust of which they sprinkled the body of Buddha; at its south-west angle there was a lofty cavern, which, according to popular legend led to the city of the Asuras. By the side of the cave the pilgrim noticed a remarkable road ascribed to Bimbisāra, who in order to reach the spot where Buddha was, had cut a passage through the rocks, opened up the valleys, levelled the precipices, made a path across the river-courses, built up walls of stone, and bored through the opposing crags.

The researches of Dr. Stein have led to the identification of all the sites mentioned by Hiuen Tsiang. At the western foot of the hill, about  $\frac{1}{2}$  of a mile to the east of the village of Jethian, there is a small undulating plateau, where there are traces of old buildings. This spot is called Jeshtiban, an almost perfect preservation of the ancient name Yashtivana. About two miles to the south-west of Jethian on the other side of the ridge the four hot springs of Tapoban issue at the rocky foot of the hill side, the name being a corruption of *tapā pāni* or hot water, or,

more probably, meaning the grove of penances. Only two of these have a large flow; and from the existence of a large mound by the side of the largest, it appears that here are still to be found the two springs mentioned by Hiuen Tsiang and the remains of the stūpa by their side. The springs are visited by pilgrims and by the sick of the neighbourhood seeking relief; and a large fair takes place once a year, when, in the words of the Chinese traveller, "Men from far and near flock here to bathe, after which those who have suffered from disease or chronic affections are often healed."

The site where Buddha expounded the law during the three rainy months has been identified with the place of worship known as Sahudrasthān at the end of a small spur  $1\frac{1}{2}$  miles south-east of Jethian near the gap in the hill range called the Saffi Ghāt. Here there is a shrine resting on a square platform of old bricks, and the slopes below on all sides of the projecting end of the spur are covered with fragments of ancient bricks, which have obviously been removed from the structure to which the platform once belonged. Further evidence in favour of the identification of this structure with the stūpa mentioned by Hiuen Tsiang is supplied by an ancient road carried over a walled foundation, which begins immediately below the Sahudrasthān and can be traced very distinctly for about 600 yards along the hillside to the west. This road can clearly be recognized as that mentioned by Hiuen Tsiang as having been built by Bimbisāra. The rock-dwelling of Vyāsa can also perhaps be identified with a rocky recess at the southern foot of the isolated hill of Bhaluāhi, which forms the south-western end of the range half a mile from Saffi Ghāt.

On the northern face of a rocky hill called Chandu, which rises in the eastern range about 2 miles from Jethian and  $1\frac{1}{2}$  miles south-east of Khiri, lies the great cave of Rājpinḍ, which is clearly the same as that mentioned by Hiuen Tsiang as containing the lofty cavern called the palace of the Asuras. It is about 90 feet deep in its open part and 20 to 25 feet high, with a breadth of from 20 to 37 feet. In one corner a high fissure runs upwards, which the people believe runs far into the mountain; and above the entrance is a large perpendicular mass of solid rock, which in the days of Hiuen Tsiang was supposed

to have had sandal-wood pounded on it for the perfuming of the body of Buddha. A striking confirmation of this identification is found in the existence of an old paved road, supported by walls of massive masonry, which runs along the hillside westwards from Khiri in the direction of the cave. It is between 6 and 12 feet wide, and rises with an easy gradient until after 500 yards it reaches a platform, partly walled up, which gives a fine view over the valley below. The road, cut out in places from the rocky hillside, then descends towards the cave, the entrance of which is reached at about 150 yards from the platform, and here the road widens out into a terrace, 15 feet broad, resting on a massive wall. This road with its walls and platforms fully bears out the more general points in Hiuen Tsiang's account of Bimbisāra's road-making.

Another road of great interest exists on the opposite side of the valley north of Khiri. Here there are the remains of an old paved road, flanked by parallel walls, which leads over the Chakra Ghāt, as the defile through the hills is called. There can be no doubt that the walls were intended for defensive purposes, to protect those using this route from attacks, for which the steep hills on either side would offer great advantages. Protecting walls in exactly similar positions have, Dr. Stein says, been traced in the Swāt Valley, where the prevalence of such elaborate ancient defences is easily accounted for, and it is curious to meet their counterpart in the centre of old Magadha, apparently so peaceful and centralized.

*See* Notes on an Archaeological Tour in South Bihār and Hazāribāgh, by M. A. Stein, Ph. D., Indian Antiquary, Vol. XXX, 1901, pp. 61—63 and 81—83.

**Kakolat.**—*See* Nawāda subdivision.

**Kauwādol Hill.**—A hill 6 miles to the east of Belā railway station in the extreme north of the headquarters subdivision, and nearly one mile to the south-west of the Barābar Hills. It is a detached hill rising abruptly from the plains to the height of about 500 feet; it is formed entirely of huge masses of granite piled precipitously one above the other, and is crowned by a gigantic block of stone, which is quite inaccessible. It is said that this pinnacle was formerly topped by another block, which was so perfectly balanced that it used to rock even when a crow

alighted on it, and from this circumstance the hill acquired the name of Kauwā-dol or the crow's swing or rocking stone. There is a rough track on the eastern side leading to the foot of the topmost pinnacle, the last portion of which passes over an extremely steep slope of smooth slippery rock, which can only be climbed with bare feet, or rubber shoes. Kauwādol has been identified as the site of the ancient monastery of Silabhadra. Silabhadra was a learned Buddhist of the royal family of Samatata (Lower Bengal), who overcame a learned heretic in a public disputation. As a reward for this victory, the king gave him the revenues of a town, with which he built a magnificent monastery. This was visited by Hiuen Tsiang in the seventh century. He mentions it as being situated about 20 *li* ( $3\frac{1}{4}$  miles) to the south-west of the Gunamati monastery by the side of a solitary hill, which he describes as being a single sharp crag like a stūpa. The position of the Kauwādol Hill with respect to the Gunamati monastery at Dharāwat leaves no doubt as to the accuracy of its identification with the Silabhadra monastery, which is confirmed by the resemblance of the lofty peak shaped like a stūpa with the peak of Kauwādol, which from a distance looks like a ruined stūpa without its pinnacle.

The remains of the monastery still extant consist of the ruins of an ancient Buddhist temple at the foot of the eastern flank of the hill. The temple enshrines a colossal statue of Buddha, seated in the act of invoking the earth when he was attacked by Māra and his host of evil powers. This is one of the largest statues of Buddha extant, and is in fair preservation, except that a portion of the halo has been broken; the figure is about 8 feet high, with a breadth of 4 feet across the shoulders and of 6 feet across the knees. It is still *in situ* inside a small brick-built cell, but the temple is otherwise in ruins, only parts of its original brick walls and some 18 granite pillars being traceable; these pillars probably supported an open hall in front of the temple. Among the rocks at the foot of the northern face of the hill there are numerous figures carved in high relief on many of the larger masses of granite. They are much worn, and some have become very faint, as the stone has not withstood the influences of the climate. Most of them represent Brahmanical figures, and by far the most numerous are sculptures of the

four-armed Durgā slaying the buffalo demon Maheshāsura. There are, however, three Buddhist figures—one a seated Buddha, the other Vajrasatva, and the third Prajnaparamita. The row in which these figures have been carved contains a number of sculptured Hindu deities, and is a striking example of the fusion of Buddhism and Brāhmanism in the period (800—1200 A.D.) to which these carvings belong. See also Reports Arch. Surv., Ind., Vol. I, pp. 40-41, Vol. VIII, pp. 40-41, and Vol. XVI, pp. 46-50; also Report Arch. Surv., Bengal Circle, for 1901-02.

**Konch.**—A village, 4 miles west of Tekāri, in the headquarters subdivision containing an ancient brick temple. The temple, which now contains a lingam of Siva Kochesvara, is lighted by a tall opening in front, formed by overlapping courses of bricks after the fashion of the original great temple at Bodh Gayā. Externally, however, it differs from that temple in having its sides curved instead of being in straight lines from top to bottom, and in having no external niches with figures enshrined in them. It originally had a flat-roofed pillared hall in front, but this has now fallen in, and the stone pillars supporting it are lying in front of the temple. Inside the shrine the most remarkable piece of sculpture is a slab representing the *avatāras* or incarnations of Vishnu, which differs from other such representations by dividing the Vāmana Avatāra into two scenes, by leaving out the ninth or Buddha Avatāra, and by representing Vishnu in his tenth or Kalki Avatāra in the company of a female deity with a small horse standing in front of them. General Cunningham was of opinion that the date of this temple should be ascribed to the eighth century A. D., but as tradition points to Bhairavendra, who lived about 1450 A. D., as its builder, and as it closely resembles in style the temples at Deo and Umgā which date back to his time, it has been held that the date ascribed to the Konch temple should be put forward some seven centuries. The village also contains a large number of other statues, Buddhistic images and remains of minor temples. See Reports Arch. Surv., Ind., Vol. VIII, pp. 51—61, and Vol. XVI, pp. 52—59; also Report Arch. Surv., Bengal Circle, 1901-02.

**Kurkihar.**—A village about 3 miles north-east of Wazirganj in the headquarters subdivision. The village is of large size, and

must evidently have been a place of considerable importance in former ages, judging from the extent of its ruined mounds and the remarkable amount of old sculpture, carved building stones and ancient bricks, which have been and are still being extracted from them. Kurkihār was identified by General Cunningham with the site of the ancient Kukkuṭapādagiri or Cock's foot mountain visited by Hiuen Tsiang in the seventh century, but the arguments adduced by Dr. Stein in favour of Hasrā (*q. v.*) being the true site appear conclusive. Though Kurkihār must be denied any claim to distinction as making the site of Kāsyapa's legendary resting place, it still deserves special mention on account of the remarkable abundance of ancient remains which it contains. Carved slabs of large sizes and architectural fragments of all kinds are found in plenty, often built into the walls of the houses; votive stūpas of different sizes are seen in numbers on the edge of the large tank adjoining the village on the south, where they now serve as washerman's stones, as well as in other places; and great quantities of large-bricks of ancient make are still being dug out of the great mound south of the village. Some well-preserved sculptures have been removed by the local zamīndār to his bungalow in the village, the most interesting of which is a relieve representing a teaching Bodhisatwa seated in a niche of rocks between two female attendants. In the frieze above are worshippers approaching a stūpa with offerings, and the top of the relieve shows five Bodhisatwas each enshrined in a small niche. The moulding below the lotus seat contains the usual Buddhist formula inscribed in characters of the 9th or 10th century A.D., and the composition of the whole relieve shows a curious resemblance to many of the products of Græco-Buddhist art in Gandhāra. There is another collection of ancient sculptures in the court-yard of the temple of Bhagavati, among which is a singularly beautiful figure of Buddha in meditation, which probably dates back to the 10th century A.D. At Punāwān, 3 miles to the south-west, are more Buddhist remains; but much has been destroyed by the villagers digging for bricks, and the remains of an ancient temple of Triloknāth, which once stood here, have now been all carried away.

See also Notes on an Archaeological tour in South Bihar and Hazāribhūgh, by M. A. Stein, Ph. D., *Indian Antiquary*, Vol. XXX,

1901, pp. 84—90, and Reports Arch. Surv., Ind., Vol. I, pp. 13—16, and Vol. XV, pp. 4—6.

**Lath.**—A village on the south-eastern boundary of the Jahānābād subdivision situated 2 miles north of Dapthu. Here an extraordinary monolith lies in the open fields. It consists of a granite column, measuring  $53\frac{1}{2}$  feet in length by an average of 3 feet in diameter. This immense column is lying horizontally on the ground, pointing north and south, and about half of it is below the surface of the field. Local tradition asserts that it was intended to be placed in the Chandokhar tank at Dharāwat, 8 miles to the east, and accounts for its present position by the following legend :—

Dharāwat was ruled over by Rājā Chandra Sena, who had a fight with his sister's son, whom he slew; but after the battle, he found that he could not release from his hand the dagger with which he had done the deed. One day, a thirsty calf came towards him, when the Rājā placed a *lotā* of water before it, which it drank up greedily, and the dagger at once became loose in his grasp. In remembrance of this event, he determined to make a lake, which should extend as far as his horse when let loose should circle round. The minister, apprehensive of the horse making a longer circuit than convenient, selected the present north-east corner of the tank at Dharāwat (where there is now a small ruined temple) as the starting point of the horse, turning his head southwards, so that the hills on the south would be the limit of the size of the tank in that direction. The ground thus marked out forms the Chandokhar Tāl. The next morning the Rājā himself dug out five baskets of earth, and his followers did the same, except one Rājput soldier, who sat with his sword in his hand. When the Rājā asked him why he did not dig out five baskets of earth like the rest, he replied that he was a soldier, and only used to carry arms. On hearing this the Rājā gave him a letter to Bhikham, king of Lankā or Ceylon, and ordered him to bring back a *lāth*, or monolith, to place in the middle of the lake. Bhikham accordingly gave up the pillar, which the soldier carried off; but as he got near Dharāwat the cock crew, and he was therefore obliged to drop it at once at the place where it still lies.

Another legend related by the villagers states that the *devas*, who were carrying the pillar by night to Janakpur in Nepal,

dropped it hearing a noise in the village and thinking that the villagers were stirring with the on-coming of dawn. The noise they heard was merely a potter working at night; and since then the potters have been cursed, and no potter will live in the village. It may be added that the mineralogical character of the pillar clearly shows that it came from the Barābar Hills, and no one would think of taking it to the Chandokhar Tāl *viā* Lāth.

**Mānda Hills.**—A group of hills in the south-west of the headquarters subdivision near Madanpur on the Grand Trunk Road. The quantities of pottery and bricks scattered round these hills show that they once overlooked a large town, and traces of Buddhist and Saivite shrines are still traceable among the rocks. Burha, 2 miles to the east, contains several sites in which *chaitya* and a large *vihārā* or Buddhist monastery once stood, and there are some hot mineral springs, to which the place probably owed its former importance. Guneri, 3 miles to the south-east, was also the site of a large town and of a *vihārā*, the name of which appears from inscriptions to have been Sri Gunacharita. The village still contains a fine statue of Buddha, round which are grouped numerous smaller Buddhist and Saivite figures; to the north of the village are the remains of several temples round a large tank.

**Nabīnagar.**—A village and police-station situated on the left bank of the Pūnṣūn, 18 miles south of Aurangābād in the subdivision of the same name. Nabīnagar is the centre of a considerable trade in blankets and brass vessels, and contains a tiled hut, known as the temple of Sokhā Bābā, to which persons suffering from snake-bite are brought as a last resource. If the person bitten recovers, clarified butter and molasses are offered to Sokhā Bābā.

Close to Nabīnagar is Chandragarh, the residence of a family of Chauhān Rājputs, who came originally from Mewār. Three members of the family were each granted the title of Rai Bahādur, a sword and a *lākhirāj* grant for good services rendered during the Mutiny. The village contains an old fort built in 1694 A.D.

**Nagarjuni Hills.**—See Barābar Hills.

**Nawāda Subdivision.**—Eastern subdivision of the district, lying between 21° 31' and 25° 7' N., and 85° 17' and 86° 3' E., and extending over 955 square miles. Its population was 453,868

Chandragarh.

in 1901 against 439,565 in 1891. The south of the subdivision, which includes a portion of the northern fringe of the Chotā Nāgpur plateau, is very sparsely populated; and the density for the whole subdivision is 475 persons to the square mile. It contains 2 towns—Nawāda (population 5,908), its headquarters, and Hasuā (6,704), and 1,752 villages. The number of inhabitants per village is 251, and the average number of houses per square mile is 91.6. The subdivision contains 3 police-stations, viz., Nawāda, Pakribarāwān and Rajauli; and for revenue purposes it is divided into the *parganas* of fiscal divisions of Jarra, Narhat, Pachrukhi, Roh and Samai. Of the total area (611,200 acres), 318,800 acres are under cultivation, of which 241,000 acres are irrigated. The staple crop is rice, which is grown on 141,000 acres, and next in importance come gram (43,000 acres) and wheat, (30,700 acres). Wārisaliganj to the north of Nawāda town is an important mart, founded by Wāris Alī Khān, a member of the family of Kāmgār Khān; the name is sometimes spelt Worseleyganj from an erroneous belief that it was named after Mr. Worseley, a former Deputy Magistrate of Nawāda. Some 15 miles south-east of Nawāda are the falls of Kakolat, in the northern face of the range in which the Mahābar Hill (1,832 feet high) is situated. Akbarpur, 10 miles south of the same town, is a large village containing a monastery of the Nānakpanthī sect; and at Budhauri in the jurisdiction of the Pakribarāwān police-station there is a wealthy Hindu monastery or *math* under an abbot or *mahanth* of the *Puri* sub-order of *Dasnami* ascetics. About 14 miles south-east of Pakribarāwān lies the pretty valley of Kauwākol with some of the most picturesque scenery in the district, and close by iron ore exists at Pachambā. There are also several mica mines in the south of the subdivision situated at Basauni, Belam, Chatkarī, Dubaur, Sapahī and Singar.

**Nawāda town.**—Headquarters town of the subdivision of the same name, lying on both sides of the river Khuri in  $24^{\circ} 53' N.$  and  $85^{\circ} 33' E.$  Population (1901) 5,908. The name is a corruption of Nau-abād or the new town. It is divided into two blocks by the river, the portion on the left bank being the older, while that on the right bank is modern and contains the public offices, sub-jail, dispensary and school. Since the opening of the South Bihar Railway, on which it is a station, Nawāda has been

growing into an important trade centre. Two miles to the north there is a handsome Jain temple standing in the middle of a large tank to the west of the public road, but the town itself contains no important buildings and has but little historical interest. Before its acquisition by the East India Company, it was ruled by the nearly independent Rājās of Hasuā, and after its acquisition it was the centre of great disorder till 1845, when it became the headquarters of the newly-created subdivision. The elements of disorder came to the front again during the Mutiny, when Nawāda was overrun by marauding parties. The local offices were destroyed, but the Government records were saved by the native officials, who hid them in a cave in a neighbouring hill. These are the only public records dating beyond 1857 which still exist in the district.

**Pāchar Hill.**—A hill near the eastern boundary of the Aurangābād subdivision, about 2 miles to the south-east of Rafiganj. The principal object of interest is a cave half way up the southern face of the hill, a natural fissure in the rocks, the opening of which has been closed by a brick wall, giving access to the cave through a small stone-faced door. In front of it stands a portico resting on stone pillars, and inside the cave is a large statue of Parsvanāth and other minor images, which are evidently all Jain. There are no traces of Buddhist remains, and the cave clearly belongs to the Jains; the existence of a Jain sanctuary in this locality is of some interest on account of its isolation. Cheon, a village near about  $\frac{1}{4}$  mile from the foot of the hill, contains the ruins of an old Brahmanical temple built of square granite blocks without cement, and there are several ruins in a cluster of hills at Deokuli, one mile to the south.

**Prāgbodhi Mountain.**—In Hiuen Tsiang's account of his travels in Magadhā, he says :—“ To the east of the place where Gayā Kāsyapa sacrificed to fire, crossing a river, we come to a mountain called Prāgbodhi (Po-ko-li-pot), i.e., the mountain leading to (before) perfect intelligence, as Buddha, when about to attain enlightenment, first ascended this mountain. Ascending the north-east slope and coming to the top, the earth shook and the mountain quaked, whilst the mountain Deva in terror thus spoke to Bodhisattva : ‘ This mountain is not the fortunate spot for attaining supreme wisdom. If here you stop and

engage in the *Samādhi* of diamond (*i.e.*, *Vajra-samādhi*), the earth will quake and gape, and the mountain be overthrown upon you.' Then Bodhisattva descended, and half-way down the south-west slope he halted. There backed by the crag and facing a torrent is a great stone chamber. Here he sat down cross-legged. Again the earth quaked and the mountain shook, and Deva cried out in space, 'This is not the place for a *Tat-hāgata* to perfect supreme wisdom.' From this, south-west, 14 or 15 *li*, not far from the place of penance, there is the *Pipala* (*Pi-po-lo*) tree, under which is a diamond throne (*Fajrasana*), an imperishable throne, supposed to be the centre of the earth, and the spot where all Buddhas arrived to complete wisdom).''

On the eastern side of the Nilājan, or Phalgu, river opposite Bodh Gaya, is a narrow range of hills extending in a north-easterly direction from the Mora lake to the village of Ganjās. This range is sometimes called the Mora and sometimes the Ganjās Hills, but the middle portion of it is locally known as Dhongra Hill. The slope on the south-eastern side is abrupt, while that on the north-west is more broken. About half-way down the latter slope, quite hidden from below by a wall of rock, is a cave at the base of a precipitous cliff. The entrance is small, and has been fitted during comparatively recent years by some ascetic with a framework of wood to hold a door, if door it can be called, the aperture of which is little more than 2 feet square. Within, the cave is of an irregular oval shape, measuring about 16 feet 5 inches from north-east to south-west, and 10 feet 9 inches from north-west to south-east. The roof is vaulted, and about  $7\frac{1}{2}$  feet high at the highest point. The roof had apparently been roughly hewn; but centuries of weathering have obliterated any distinct traces of cutting. A broken stone image of an eight-armed goddess, with a few letters of the Buddhist formula in Kuthila character of perhaps the 9th or 10th century, lies in the cave. Below the cave on the slope of the hill is a large artificially levelled terrace, about 70 yards square, with traces of the foundations of stone buildings; while round about are other remains of smaller dimensions. Above the cave along the summit of the hill are the remains of some seven stūpas of different sizes, the largest being about 40 feet in diameter.

Hiuen Tsiang says : " When Asoka Rājā came into power, he signalized each spot up and down this mountain, which Bodhi-sattva had passed, by erecting distinguishing posts and stūpas." Again, speaking of Buddha leaving the Prāgbodhi mountain, he says :—" Half way down the south-west slope he halted : there backed by the crag and facing a torrent is a great stone chamber." The cave as described above is undoubtedly backed by a crag, and on the right hand front below is a steep valley, down which the rain water rushes in the rainy season. The distance from Bodh-Gaya corresponds with that given by Hiuen Tsiang (14 or 15 li). Though the line of hills runs north-east and south-east, and therefore the slope in which the cave is, faces the north-west, more or less, it must be remembered that Buddha ascended the range at the north-eastern end and proceeded in a south-westerly direction towards Bodh Gaya. He would probably descend the hill in the same direction, *i.e.*, taking a slanting course, the direct descent being too steep. It is quite intelligible therefore that Hiuen Tsiang describes the spot as half way down the south-western slope. It would seem not impossible that the stūpas, the remains of which still exist on the top of the hill, may be those which the Chinese pilgrim tells us were erected by Asoka.

The cave described above must not be confused with that described by General Cunningham, which is evidently a natural fissure and quite distinct.\*

**Pretilā Hill.**—A hill 540 feet in height, situated 5 miles north-west of Gaya. The meaning of the name is the hill of ghosts, and it is sacred to Yama, the Hindu god of hell, and forms one of the sacred places of pilgrimage. On the top of the hill is a small temple appropriately dedicated to Yama, as it is the belief of the pilgrims that by the due observance of the *śrāddha* or funeral rites and by offering the balls of flour and rice called *piṇḍas* they will ensure the deliverance of the souls of their

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\* The account of the Prāgbodhi mountain has been contributed by Mr. C. A. Oldham, Director of Agriculture, Bengal, formerly Collector of Gaya. The cave described by Mr. Oldham is somewhat difficult to find, being completely hidden from below, and it is clear that it escaped the notice of General Cunningham. The cave mentioned by him in Reports Arch. Surv., Ind., pp. 105—107, is evidently one of the many fissures further to the south.

ancestors from the realm of Yama and secure their admittance to the paradise of Vishnu. A long flight of stone steps, built by a pious resident of Calcutta in 1774, leads to the shrine, which contains a rude piece of rock marked with a golden line, before which the pilgrims place the *pindas* for the repose of the spirits of their ancestors. At the foot of the hill are three tanks, named Sati, Nigra and Sukha, and there is a fourth tank called Rāmkund on the summit near the temple of Yama, in which it is said that Rām himself bathed. Whoever bathes in this tank is cleansed from his sins, and whoever recites the proper *mantras* or spells with the usual offerings of *strāddha* and *pindas* is freed from pain.

**Rajauli.**—A village in the south of the Nawāda subdivision, situated on the left bank of the Dhanārjī river in 24° 39' N., and 85° 30' E. Population (1901) 1,509. It is connected by a metalled road with Nawāda, 18 miles due north, and is an important mart to which the produce of the neighbouring hills is brought on pack-bullocks or on low solid-wheeled carts. The village is situated in the bend of the river, and possesses an excellent system of drainage, which dates back to the time when it was a municipality. The drains are of cement, but since the abolition of the municipality they have been neglected and have become silted up. Rajauli contains a police-station, a branch establishment of the Nānakpanthy monastery at Akbarpur (8 miles to the north) and a Muhammadan charitable endowment, in which there is a sacred fire said to have been lit 300 years ago by fire brought from Mecca.

The hills south of Rajauli present some of the most picturesque scenery in the district. They are said to have sheltered the seven *rishtis*, and particular peaks are named after one or more of them. At Lomāsgiri, 4 miles to the north-east, there is a cave in which Lomāsa lived. Durvāsārhi (2,202 feet high) derives its name from the holy but irascible Durvāsa, whose curses are famous in Hindu mythology. Sringirikh again was the home of the saint Sringa, and is perhaps the most interesting of all the peaks near Rajauli. It rises to a great height, and from the summit a wonderful view can be obtained of hill after hill, clothed with rich vegetation, rolling on in almost endless confusion as far as the eye can reach. There is a rough stone platform on the

top with some shapeless boulders which are objects of worship; a fair is held annually at the foot, and devotees toil up the steep ascent to pay their devotions at these rocks.

In the neighbourhood of Rajauli are several mica mines, the largest of which is situated a short distance up among the hills at Singar, the name of which (Sringagiri) perpetuates the legend that it was the home of the *rishi* Sringa. Dubaur, 7 miles south-east of Rajauli, is another centre of the mica-mining interest, but among the people it is better known on account of the legends which cling round it. It was once the residence of Durvāsa, and the full name is said to be Durvāsapura; but it is even more celebrated as the birthplace of the cowherd hero Lorik, whose life makes the whole neighbourhood the home of legend. He was married to a girl in the village of Bauri (others say Agauri near Rajauli), 3 miles south-east of Rajauli, where to this day there are shown a large hollowed stone in which he used to mix *bhāng* and a huge rock which he cleft in two with his sword. He is said to have ruled over the country with justice and to have turned the barren land round Rajauli into a plain cultivated like a garden, so that birds, beasts and even insects could find no place in it. His exploits are famous all over Northern India and form the subject of a popular folk song of portentous length which the Ahirs regularly recite.

Rāmsilā Hill.—See Gayā town.

Sherghāti.—Town in the headquarters subdivision of the Gayā district, Bengal, situated 21 miles south of Gayā town on the right bank of the river Morhar in  $24^{\circ} 33' N.$  and  $84^{\circ} 48' E.$  Population (1901) 2,641. It formerly formed part of the district of Rāmgarh; and the surrounding country was notorious for crimes of violence, which led to a Special Joint-Magistrate being stationed here in 1814. Sherghāti continued to be the headquarters of a subdivision till 1871, and its position on the Grand Trunk Road rendered it a place of some importance. It contained a small resident European population, and the town still contains the remains of some fine bungalows surrounded by large compounds with magnificent avenues of trees. The town has declined since the subdivision was broken up and, the railway having taken the traffic which passed along the Grand Trunk Road, it has now become a typical "sleepy hollow." The cemetery con-

tains a number of massive monuments dating back to an early period of the British occupation; and there is an interesting old fort, containing pillars of polished granite, which is said to have been built by the Kol Rājas. The Grand Trunk Road passes through the town and crosses the Morhar, which here bifurcates into two branches, by two large brick bridges.

**Sitamarhi.**—A name given to a curious isolated boulder lying  $1\frac{1}{2}$  miles south of the Gayā-Nawāda road and six miles south-west of Hasuā in the Nawāda subdivision. In the boulder has been excavated a small chamber about 16 feet long by 11 feet wide, and tradition relates that it was in this cave that Sita lived during her exile and gave birth to Lava. The interior has been chiselled to a smooth polish, which is equal to that of the Barābar caves, and contains several sculptures, including a statue said to represent Sita and her two sons. The main figure is however that of a male, and it has been suggested that it may be a figure of Buddha with two attendants. The neighbourhood is also hallowed in Hindu mythology, as Lava and Kusa are said to have fought with Rām's army on the wide uplands near this boulder. About a mile to the east is a group of bare and rocky but picturesque hills, which are covered with ruins. On one of these, near the village of Rasūlpura, is the tomb of a local saint named Sheikh Muhammad. Judging from the style of the dome, the building dates from a very early period, and it no doubt occupies the site of some older Hindu shrine. A mile to the north-east of Sitamarhi is the village of Bārat, where the poet and saint Vālmiki is said to have lived when Sita was sent into exile. It was at his order that Viswākarmā, the architect of the gods, constructed the rock cave for her. At present the only object of interest at this place is an old mud fort standing on a high mound.

**Tekāri Rāj.**—A large estate belonging to a family of Bābhans, which rose into importance after the invasion of Nadir Shāh in 1739 and the dismemberment of the Mughal Government. Their earliest known ancestor was one Dhir Singh, a petty landed proprietor of Utren, 4 miles south of Tekāri, who settled at Tekāri. His son, Sundar Singh, who was as unscrupulous as he was bold, soon found means to increase his estate in the anarchy and confusion which prevailed, and obtained possession of no less than

9 whole *parganas* and portions of several others. He was given the title of Rājā by the Emperor of Delhi as a reward for the support which he gave to Ali Vardi Khān in resisting the invasion of the Marāthās, and in the Sair-ul-Mutākharin he is referred to as the chief zāmīndar of Mug (Magadha), who not only had large possessions in Gayā, but also held a great extent of territory at the foot of the hills and had connections with the semi-independent hill chieftains. He invited the Imperial Prince, later known as Shāh Alam, to invade Bihār, and was ready to join him with a large force, when he was treacherously assassinated by the captain of his guard (1758). He was succeeded by his nephew, Buniād Singh, who appears to have been a man of peace. He refused to side with the Emperor Shāh Alam, in whose counsels Kāmgār Khān, an old enemy of Sundar Singh, now played a prominent part. The Rājā's lands were ravaged, while he shut himself up in his fort at Tekāri; and as soon as he left it, he was captured by Kāmgār Khān and confined in the Emperor's camp. Soon after his release, he wrote to the English promising allegiance, but his letter fell into the hands of Kāsim Ali, who summoned him to Patna, and put him and his brothers to death in 1762. Shortly before this event, Buniād's wife gave birth to a son, named Mitrajit, and Kāsim Ali sent a party to kill the infant, but the mother having intelligence of their approach, concealed her child in a basket of dried cowdung, and sent him in charge of a poor old woman to Dalil Singh, her husband's chief officer, who kept him in safety till after the battle of Buxar, and then made him over to the officer commanding the fort. Under the administration of Shitāb Rai, Mitrajit Singh was deprived of nearly all his possessions. He was subsequently restored to his estates and became a staunch friend to the British, assisted in quelling the Kolhān rebellion, and was honoured with the title of Mahārājā. He died in 1840, and the Raj was divided between his two sons, the elder, Hit Narāyan, getting a 9 annas share, and the younger, Mod Narāyan, the remainder.

Five years later Hit Narāyan was made a Mahārājā; but, being a man of a religious turn of mind, he became an ascetic and left his vast property in the hands of his wife, Mahārāni Indrājit Kunr, who, with her husband's consent, adopted Mahārājā Rām Narāyan Krishna Singh as her son, and on his dying without

male issue, left the property to his widow, Mahārāni Rāj rūp Kunr. The latter appointed as her successor her daughter, Rādheshwari Kunr, who died in 1886, leaving a minor son, Gopāl Saran Narāyan Singh. The latter being only 8 years old the 9 annas share of the Tekāri estate was brought under the management of the Court of Wards on his behalf, and remained under its charge till 1904. During this period, much was done for the development of the resources of the property. Prior to the assumption of the charge of the estate by the Court of Wards, eight-ninths of the villages were in the hands of *thikādārs* or *mukaravidārs* to whom large sums of *zarpeshgī* are due; and at its release in October 1904 more than half of the estate was held in direct possession, four-ninths of the property having been recovered at a cost aggregating Rs. 2,90,000 for refund of *zarpeshgī*. The means of irrigation have been steadily maintained and improved at a cost of over 6 lakhs, or over 4 per cent. of the rents received; the estate has gone through a survey and settlement at a cost of nearly 3 lakhs; and in spite of these and other heavy calls on the assets of the estate, its income has increased by about one-fifth, viz., by Rs. 1,17,000. The total area of the estate in this district is 388½ square miles, but it also includes property in Muzaffarpur, Saran and Champāran. In addition to the landed property, the estate has a considerable number of houses in Tekāri, Gayā, Patna and Bankipore, and also maintains temples at Brindāban, Ajodhyā, Patna and Tekāri. The rent-roll is about 7½ lakhs, but it fluctuates greatly from year to year, as 70 per cent. of the cultivation is held on the *bhāoli* system of cash rents; the *bhāoli* income has however progressively improved to the extent of 1½ lakh under the management of the Court of Wards. The total current demand of land revenue and cesses is a little over 2½ lakhs. The present proprietor, Gopāl Saran Narāyan Singh, was born in October 1853, and was married in 1902 to a daughter of Rājā Satrujīt Pratāp Sahi of Tamkohi, in the district of Gorakhpur.

The 7 annas share of the estate which, as already stated, was held by Mod Narāyan Singh, passed on his death to his two widows, who transferred the property in 1870 to a nephew of their late husband, Bābu Ran Bahādur Singh. The latter was granted the title of Rājā in 1888, but died before being invested with

the *khilat*, and was succeeded by a granddaughter. On her death, six years later, the estate devolved on her daughter, Rāj Kumāri Bhubanesvar Kunr, who is still in possession of it, though being a minor, she is under the guardianship of her grandmother. The 7 annas share contains 715 villages, and comprises an area of 523 square miles; the rental is about 6 lakhs of rupees.

**Tekāri town.**—Town in the headquarters subdivision, situated on the left bank of the river Morhar 16 miles north-west of Gayā town in  $24^{\circ} 56' N.$  and  $84^{\circ} 50' E.$  The population fell from 11,532 in 1891 to 6,437 in 1901, owing to a furious outbreak of plague at the time of the census and the consequent general exodus of the inhabitants. The chief interest attaching to this town centres round the fort of the Rājās of Tekāri, an irregular pile of buildings, surrounded by a strong earthen rampart with bastions and a large moat.

**Umḡā.**—A village in the south-east of the Aurangābād subdivision, situated 8 miles east of Deo and close to Madanpur. The village, which is also called Mungā, was originally the seat of the Deo Rāj; for it was here, as related in the article on the Deo Rāj, that its founder came to the rescue of the local ruling family. After making himself master of the hill fort, and subduing its rebellious subjects he married the widow of the local chieftain, Bhairavendra; and his descendants remained here for 150 years before leaving the place for Deo. The chief object of interest at the present time is an ancient stone temple, picturesquely situated on the western slope of the hill and overlooking the country for many miles. The height of the temple is about 60 feet, and it is built entirely of square granite blocks without cement, while the columns supporting the roof are massive monoliths. A remarkable feature of the temple is the presence of some short Arabic inscriptions over the entrance doorway, on the faces of the pillars and on the jambs of the doorway, the latter being limited to the name of Allah. They were engraved by the Muhammadans, who once used the shrine as a mosque, and to their presence may be attributed its preservation from the destructive hands of Musalmān fanatics. They are now much defaced, some of the letters having been deliberately chiselled off by later Hindu devotees. Outside the temple a large slab of dark blue chlorite records the dedication of the temple by

Bhairavendra, in 1439 A.D., to Jagannāth, his brother Balabhadra and his sister Sūbhadra :—the shrine contained wooden images of these deities 30 years ago, which have since decayed and have not been replaced by new ones. This inscription states that the city of Umangā flourished on the top of a high mountain under the rule of twelve of his ancestors, who probably ruled over an extensive tract of country. Captain Kittoe states that an inscription found on a stone in the hills of Surgujā mentions a Rājā Lachhman Deva, who fell in battle against some hill chief he had gone to attack, and identifies him with Lachhman Pāl, the third of the line. Near Fatehpur, some 45 miles to the east, there is an old temple of Siva, called Sadheshvara Mahadeo, with an ancient tank and ruins close by; and there is another shrine of the same name in Sandhail about 4 miles north-west of Umgā. There is every probability that these shrines were erected by the sixth of the line, Rājā Sandh Pāl. Besides this, the ancient temple of Konch 30, miles to the north-east, which closely resembles that at Umgā, is attributed to Bhairavendra. It would seem, therefore, that the dominion of these chiefs extended over a large area in Gayā and Hazāribāgh. The descendants of Janārdan, a pandit of the court of Bhairavendra, who is mentioned as the composer of the inscription, are still living in Purnādih, a hamlet of Umgā; and one of them, a Sanskrit scholar of some renown, is the chief pandit of the Rāj Kumār of Deo.

To the south of the temple there is a fine large tank with a flight of stone steps, on the north and south of which part of the old fort is still standing. Higher up the hill are the ruins of another temple in the same style as that already mentioned; and close by is a curious little altar with a huge boulder alongside of it under which goats and other animals are still sacrificed. Numerous other ruins of shrines are scattered over the hills, and legend relates that there were 52 temples there at one time. (See also an article by Captain Kittoe in *J. A. S. B.*, Part II, Vol. XVI, 1847; *Records Arch. Surv.*, Ind., Vol. XI, pp. 140-141; and *The Umgā Hill Inscriptions*, by Bābu Parameshwar Dāyal, *J. A. S. B.*, Vol. II, No. 3, 1906.)

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